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A BRIEF
SKETCH OF THE EARLY HISTORY
OF
THE CATHOLIC CHURCH
ON
THE ISLAND OF NEW YORK.

BY

THE REV. J. R. BAYLEY,

SECRETARY TO THE ARCHBISHOP OF NEW YORK.

SECOND EDITION, REVISED AND ENLARGED.

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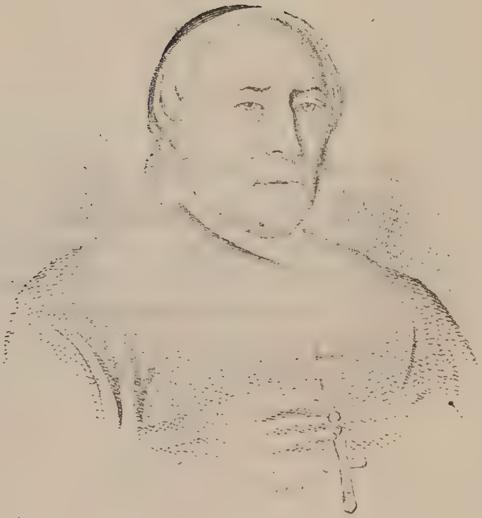

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PREFACE TO FIRST EDITION.

THE materials for the following brief sketch have been gathered from Mr. Campbell's interesting History of the Life and Times of Archbishop Carroll, O'Callaghan's History of the New Netherlands, Bishop Connolly's Journal, the columns of the Truth-Teller and Freeman's Journal, some historical notes amongst the manuscripts of the late Bishop Bruté, and communications from Mr. J. G. Shea and others who have made researches in this field of history. Though believed to be accurate as far as it goes, it does not pretend to be a full and complete history of the rise and progress of Catholicity on the island, but rather an attempt to call attention to the subject. Many are still living who could furnish from their own knowledge interesting details in regard to events which have occurred since New York was made an Episcopal See; and others have in their possession letters and documents

which would throw much light upon the subject; and it is hoped that they may be induced by the present publication to furnish the Editor with such information as they are possessed of. The latter portion of the present sketch will at first sight appear meagre and unsatisfactory; but it has been thought best at present merely to state the more important events simply as they occurred. Full and accurate records have been kept, and from them, and other abundant sources, the future historian of Catholicity in the State of New York will be able to give a more satisfactory account of an administration which has been so beneficial to our holy religion, not only here, but throughout the United States.

J. R. B.

NEW YORK, Oct. 25, 1853.

* * *

NOTICE.

THIS little book being out of print, the Catholic Publication Society has requested my permission to issue another edition. I have corrected some errors, added several notes and documents—for which I am chiefly indebted to J. Gilmary Shea, Esq. My present duties give me no leisure for such pursuits, or I would have brought the history down to the present time. Still, the work is complete in itself, as giving a brief but accurate account of the early history of Catholicity in this city.

J. R. B.

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CHAPTER I.

French Missionaries at New York—Jogues—Bressani—Catholic Settlers under the Dutch—The English Rule—A Catholic Proprietor—Governor Dongan—Liberty and Toleration—Fall of James II.—Penal Laws —Negro Plot—End of British Rule.

ALMOST at the same time that the Island of Manhattan was discovered and settled by Europeans, the Jesuits commenced their labors amongst the Indians of Canada;* from

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* In the early colony at Port Royal—near the present Annapolis—Nova Scotia, there was a priest, Messire Josue Flèche, who has left in Lescarbot a portion of his baptismal register containing the names of 21 Indians baptized in 1608. He was succeeded by Father Biart and other Jesuits, who were subsequently in Maine. In Canada, the first regular missionaries were the Recollects, whom M. De Champlain caused to visit the colony in 1614. In 1625, three Jesuit priests came to Quebec.—Charlevoix, i. 237–247. Hudson discovered New York in 1609. A fort was erected on Manhattan Island in 1615.

whence they extended them to the tribes inhabiting the present State of New York. The first missionary who entered within the borders of the State, and the first priest who came to the Island of Manhattan, was Father Isaac Jogues, a distinguished missionary of the Society of Jesus, of whose labors, sufferings, and death a most interesting account is given in the Jesuit Relation of 1642–43, and in the pages of Charlevoix.*

Returning, in 1642, from Quebec to the place of his missionary labor, accompanied by a party of Hurons, he was surprised by the Iroquois,† and taken captive. He willingly resigned himself to this misfortune, in order that he might have an opportunity to convey the tidings of salvation to these poor savages. In common with his fellow-prisoners, he was treated with the greatest cru-

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* Relation for 1642–43, p. 243; Charlevoix, vol. i., p. 343; Shea's Edition, vol. ii., p. 138.

† This was the common designation given by the French to the Five Nations, though sometimes applied to the Mohawks alone. This tribe was generally called Agniers by the French, Maquaas by the Dutch, and Mohawks by the English.

elty. After having beaten him with clubs and stones, they pulled out all his finger-nails, and gnawed the index finger of both his hands. The captives arrived at the villages of the Iroquois after a roundabout march of five weeks, during which they suffered dreadfully from fatigue, being obliged to walk from morning until evening, and carry the baggage of their persecutors. Here they underwent fresh tortures. Father Jogues had the thumb of his right hand cut off by an Algonquin woman—a Christian—at the command of her Iroquois master; three of the Huron chiefs were burnt at the stake; and René Goupil, a lay brother, who accompanied Father Jogues, was killed by the blow of a hatchet.

After some time, Father Jogues was permitted to move about at his will, and he took advantage of the opportunity to instruct such Indians as he found disposed in the mysteries of the Christian faith, and in baptizing children who were dying.* He af-

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* Charlevoix, vol. i., p. 364; O'Callaghan, vol. i., p. 334.

terwards made his escape by the assistance of Arendt Van Curler,[*] who had previously made several attempts in his favor — a man of much importance amongst the Dutch, and the commander of Fort Orange (Albany). The Mohawks were very much incensed at his escape; but the Dutch protected him even at the risk of war, and finally paid the Indians one hundred pieces of gold for his ransom.[†] The minister at Fort Orange, John Megapolensis, took a great interest in him. "A volley was fired at his departure, and, as they sailed down the Hudson, they wished to call an island by his name, with the nautical ceremony of firing a cannon and breaking a bottle of

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[*] It was on account of the impression Van Curler's character and conduct made upon the Indians that they were accustomed to address all succeeding governors of New York by the title of "Corlear." Charlevoix and Colden give a different origin to the title, but this seems to be the true one. See an interesting account of this brave and excellent man in O'Callaghan's Hist., vol. i., p. 323, note.

[†] The Father remitted from France the one hundred pieces of gold which had been paid for his ransom, as well as a sum to cover his clothing and support.—Creuxius, Historia Canadensis, p. 393.

wine."* He reached New Amsterdam in safety, and was kindly received by Governor Kieft and the inhabitants. Governor Kieft gave him a suit of clothes, and lodged him in the fort; so that it may be said that the first priest who came to what is now New York was received and treated with distinction.† The people generally showed him great kindness. He was provided with passage in a ship, which sailed shortly after-

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* O'Callaghan, vol. i., p. 334.

† The Relation for 1642-43, p. 243, contains a full account of the captivity of Father Jogues. In his captivity he wrote a letter to Father Lalemant, dated from "Rensselaerwick, August 30, 1643." He found a Portuguese woman and a young Irishman on the Island of Manhattan, whose confession he heard. Father Jogues' Description of the New Netherlands was presented to the Regents of the University of New York by the Rev. Father Martin, Superior of the Jesuits in Canada, and a translation of it was published by O'Callaghan, in the fourth volume of his Documentary History, p. 20.

The original Latin may be found in Tanner, and a French version in Martin's Edition of Father Bressani's work, hereafter mentioned. It has been given in English, with a facsimile of the manuscript, by J. G. Shea, Esq., in a privately printed volume, and also in the Collections of the New York Historical Society.

wards. The vessel was driven upon the coast of England by a violent storm, and plundered by robbers, who stripped Father Jogues and his companions of their wearing apparel, and left them to pursue their journey as they could. By the assistance of the captain of a French vessel, he was carried to France, and landed on the coast of Brittany. He was received with the greatest honor, as a Confessor for the Faith, by the members of his own society, and all classes of people; was presented at court, and had, on account of his mutilated hands, a particular dispensation to celebrate mass sent to him by the Pope (Urban VIII.), who remarked that it would not be just to refuse to a martyr of Jesus Christ the privilege of drinking the blood of Jesus Christ. "Indignum esset Christi martyrem, Christi non bibere sanguinem."*

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* In 1644, Father Bressani, another Jesuit missionary, had been taken by the Indians, and rescued from them by the Dutch, who dressed his wounds and nursed him until he had recovered from the effects of the cruel treatment he had received; and then, having provided him with proper

Father Jogues returned to Canada in 1646, and resumed his labors for the conversion of the Indians, amongst the very people from whom he had received such cruel treatment.

Having taken part in the negotiation of

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clothing, sent him to Manhattan. Governor Kieft treated him with great kindness, and on his departure furnished him with the following letter of safe conduct:

"We, William Kieft, Director-general, and the Council of the New Netherlands, to all those who shall see these presents, greeting: Francis Joseph Bressani, of the Society of Jesus, for some time a prisoner among the Iroquois savages, commonly called Maquaas, and daily persecuted by these, was, when about to be burnt, snatched out of their hands, and ransomed by us for a large sum, after considerable difficulty. As he now proceeds with our permission to Holland, thence to return to France, Christian charity requires that he be humanely treated by those into whose hands he may happen to fall: Wherefore, we request all governors, viceroys, or their lieutenants and captains, that they would afford him their favor in going and returning, promising to do the same on like occasion. Dated at Fort Amsterdam, in New Netherlands, this xxth September. Anno Salutis, 1644, Stylo novo."

O'Callaghan justly remarks, that "these and similar acts of kindness secured ever afterwards, for both the inhabitants of Rensselaerwick, as of the New Netherlands generally, the warm attachment and regard of the Jesuit missionaries, who, it may be added, allowed no occasion to

a treaty of peace between the Iroquois and the Hurons, he formed strong hopes of christianizing the Five Nations. He was sent at his own request—being acquainted with the Mohawk dialect—to found the new

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pass without giving expression to their gratitude and respect."—O'Callaghan's Hist., vol. i., p. 337: see Rev. Father Pierron's Letter to Mr. Van Rensselaer, from "Tiniontogen," 6th Nov., 1667; Father de Lamberville's Letter to Jeremias Van Rensselaer, from Onondaga, in 1685; and Viceroy Tracy's Letter to Governor Nicoll, in 1667, quoted by O'Callaghan.

The Relation of 1643–44 contains a full account of Father Bressani's sufferings and deliverance. He afterwards wrote an account of the missions in Canada, which was published at Macerata, in Italy (his native place), in 1653, and dedicated to the celebrated Cardinal de Lugo. A French translation of this work of Father Bressani's, by the Rev. Father Martin, S. J., was published at Montreal in 1852.

Father Joseph Poncet (1653), who had been taken by the Mohawks, and doomed to torture, but whose life was saved by his being adopted by an old matron of the tribe, was afterwards sent to Fort Orange (Albany), where he was treated with great kindness, and his wounds healed by some of the settlers at that place. He administered the rites of religion to two Roman Catholics residing there, and returned to Canada.—Relation, 1652–53, quoted by Brodhead, Hist., p. 564; O'Callaghan, vol. ii., p. 300–2; U. States Catholic Magazine, VI., p. 305.

mission; but his farewell words, "Ibo, sed non redibo," were prophetic. On his approach to the Mohawk castles, he was seized and led in as a prisoner, together with a young Frenchman who accompanied him. On the following day they were both put to death. Father Jogues' head was fastened to one of the palisades, and his body was thrown into the Mohawk River.* Thus perished the first missionary that ever visited our island. His memory was long cherished even among the Iroquois, who could not but admire his virtues; and, though he has never been formally canonized, yet those who are laboring in the same field under more favorable circumstances, may justly invoke his intercession while they endeavor to imitate his zeal and devotion.

Whilst the wild inhabitants of the interior of the present State of New York afforded opportunity to the persevering zeal of the

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* Charlevoix, Hist. de la Nouv. France, vol. i., p. 430. It was Father Jogues who gave the name of Lake Saint Sacrament to the beautiful sheet of water now known as Lake George.—Relation de la Nouvelle. France (1646), p. 15

Jesuit missionaries, and flourishing missions were established amongst the Mohawks, the Onondagas, the Oneidas, the Cayugas, and the Senecas,* we find no record of the existence of any considerable number of Catholics, or the residence of any Catholic priest on the Island of New York, until the time of Governor Dongan, in 1683.†

The Dutch, though it must be mentioned to their honor that they were ever ready to succor the missionaries when in danger, were zealous Calvinists. In the first charter of Freedoms and Exemptions, it was implied, and in the amended charter of 1640

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* A chapel was built at Onondaga, another on the Cayuga Lake, etc.; "and there, in the heart of New York, the solemn service of the Roman Church was chanted as securely as in any part of Christendom."—Bancroft, vol. iii., p. 143. A list of the priests on these Indian missions, drawn up by Mr. Shea, may be found in N. Y. Doc. Hist., vol. iv., p. 291.

† Governor Andros, in his answer to enquiries about New York in 1678, under the head of religion, makes no mention of Catholics.—Lond. Doc., No. III.; Doc. Hist., vol. i., p. 88. Governor Dongan, in his report to the Committee of Trade in the Province of New York, says, 'Few Roman Catholics."—Doc. Hist., vol. i., p. 186.

expressly provided, that the Protestant religion, as expounded by the Synod of Dort, was to be maintained by the company and its governors; and in the latter document it was declared that no other religion was to be tolerated.* There is no evidence, however, that this principle was very strictly enforced in regard to other Protestants, many of whom, driven out of New England, were permitted to settle quietly in the New Netherlands; and the conduct of Governor Kieft and the inhabitants of New (York) Amsterdam, towards Fathers Jogues and Bressani, show that they were disposed to be kind and tolerant even towards such Catholics as chance or necessity might compel to come among them.† With the ex-

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* The Hon. B. F. Butler's discourse before the New York Hist. Soc., p. 23.

† That Catholics did not, however, rank very high in the opinion of some of the colonists, is evident from the preamble of the Act of Association of a number of the sect of the Mennonists, who emigrated about 1662, and settled on the Delaware, in which it is declared that, though the Society was to be composed of persons of different creeds, yet "all intractable persons, such as those in com-

ception of some cases of severity exercised by Governor Stuyvesant against the Lutherans and Quakers, the only instance I find recorded of anything approaching persecution is in 1658, when a Frenchman was brought up by the Sheriff of Breukelen on a charge of refusing to contribute to the support of the minister, the Rev. Mr. Polhemus. On his "insolently pleading the frivolous excuse" that he was a Catholic, he was fined twelve guilders. It should be mentioned, however, that an Englishman, who was brought up at the same time, and who, with the same "insolence," pleaded that he did not understand Dutch, was fined a like sum.

The Catholics, it is true, were probably very few in number, though that there were some residing in the colony not only appears from the above circumstance, but is also mentioned by the minister, Dominie Megapolensis, in a letter written at this

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munion with the Roman See, usurious Jews, English stiff-necked Quakers," were to be excluded.—O'Callaghan, vol. ii., p. 467.

time to the Classis at Amsterdam, in which he mentions that Father Le Moyne,* a celebrated Jesuit missionary, had been on a visit to the Manhattans, "on account of

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* Father Le Moyne first discovered the rich and exhaustless salt-springs of Onondaga County (Aug. 16, 1654; Jesuit Relation, 1653–54). He gave an account of them to Dominie Megapolensis at New Amsterdam. The Dominie was writing about this time to his ecclesiastical superiors, the Classis at Amsterdam, in Holland, and communicated to them the information he had received from the Jesuit, but added, with true Dutch caution and Calvinistic prejudice, "whether it be true, or whether it be a Jesuit lie, I do not determine." The Dominie's letter was discovered by Mr. Brodhead, I believe, amongst the archives at Amsterdam.—See O'Callaghan's History of the New Netherlands, vol. ii., p. 303, note.

In 1658, Father Le Moyne visited New Amsterdam (New York), and made the acquaintance of Dominie Megapolensis. After his return to the north, he wrote three polemical essays in favor of the claims of the Catholic Church, which he sent to the Dominie. The Dominie prepared a long rejoinder, which he forwarded by a bark going from New Amsterdam to Quebec. But the vessel, which was the first that cleared from Manhattan for Canada, on entering the St. Lawrence, was wrecked on the Island of Anticosti, and Father Le Moyne lost the benefit of the Dominie's elaborate answer.—Brodhead's notice of Dominie Megapolensis, in collections of New York Hist. Soc., 2d series, vol. iii., part 1.

the Papists residing here, and especially for the accommodation of the French sailors, who are Papists, and who have arrived here with a good prize."

The number of Catholics on the Island of Manhattan probably increased considerably during the administration of Governor Dongan, who succeeded Sir Edmund Andros in 1683. Smith, who was not likely to be prejudiced in his favor, says of him[*] that "he was a man of integrity, moderation, and gentle manners, and, though a professed Papist, may be ranked among the best of our governors." He adds, "that he surpassed all his predecessors in a due attention to our affairs with the Indians, by whom he was highly esteemed."[†]

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[*] Smith's History of New York, vol. i., p. 66. Colden calls him an "honest gentleman," and "an active and prudent governor."—Hist. of the Five Nations, p. 85.

[†] Thomas Dongan was a descendant of an ancient Irish Catholic family, being a younger brother of Sir John Dongan, Baronet, of Castletown, in the County of Kildare, and nephew of Richard Talbot, the Earl of Tyrconnell. He was born in 1634, trained to the profession of arms, and served under Louis XIV., having been colonel of an Irish

The Court of France had made a representation to James II. of the impropriety of opposing the Jesuits in their labors to bring the Indians to the light of faith; and, in con-

regiment in the service of France. He returned to England in 1677–78, and was appointed by King Charles II. a general officer in the English army then designed for Flanders, and had an annual pension of £500 settled on him for life. The same year he was made Lieutenant-Governor of Tangiers, in which post he continued until 1680. In September, 1682, he was appointed Governor of New York, and filled that office with admitted reputation. On being superseded by Sir Edward Andros, he was offered a commission of Major-General and a regiment in the service of James II., which he refused. He remained in America until 1691, when he returned to England. In 1685, during the residence of Governor Dongan in New York, his brother William, who had been created in 1661 Baron Dongan, Viscount Claine in the Irish peerage, was made Earl of Limerick, with remainder, failing direct issue, to Col. Thomas Dongan. But, the Earl having adhered to James II., and followed that monarch into France, his estates were forfeited, and were granted to the Earl of Athlone, one of the followers of William III. This grant was confirmed by an Act of the Irish Parliament, with a clause, however, saving the right of Col. Dongan, who, on his return home, made every effort to recover some portion of these estates. Earl William died at St. Germains in 1698, whereupon Col. Dongan was introduced at Kensington to William III., and kissed hands

sequence, Governor Dongan was instructed to afford them every encouragement. He seems, however, to have entertained different views upon the subject from his sovereign—

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on occasion of succeeding to the Earldom of Limerick. He was allowed about the same time £2,500 in tallies, being part payment of advances made by him for public purposes. He died in London Dec. 14, 1715, and was buried in St. Pancras Churchyard. The following is the inscription of his tombstone:

"RIGHT HON$^{\text{BLE}}$ THOMAS DONGAN,
EARL OF LIMERICK.
Died Dec. 14, aged eighty-one years, 1715.
Requiescat in pace, Amen."

He left no issue. His estates in America were chiefly settled on three nephews, John, Thomas, and Walter. Lieutenant-Colonel Edward Vaughan Dongan, of the Third Battalion of New Jersey Volunteers, who died of wounds received in an attack on the British posts on Staten Island, in August, 1777, was a son of Walter Dongan. John Charlton Dongan, another collateral descendant of the Earl of Limerick, represented Richmond County in the New York Assembly, 1786–89.—Note to Historical Introduction, by E. B. O'Callaghan, Esq., to the Journals of the Legislative Councils, taken from MS. Introduction to "Laws of New York from 1664–1691," about to be published by George H. Moore, Esq.

Many tombstones of the Dongan family are in the old Richmond churchyard on Staten Island. I think the last representative of the family bearing the name died on Staten Island a few years ago.—J. R. B.

probably on account of the fact that the French Jesuits, while they spread the Gospel amongst the Indians, necessarily bound them more closely to the interest of France.* With the view, no doubt, of reconciling what he believed to be his duty to the country he represented with his duty to religion, he seems to have formed a plan for sending English Jesuits amongst the Indians.† In

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* In pursuance of his plan for resisting the encroachment of the French, he seems to have entertained the idea of bringing colonists from Ireland. In his letter to the Lord President (N. Y. Doc. Hist., vol. i., p. 256), he says: "It will be very necessary to send over men to build those forts. . . . . My Lord, there are people enough in Ireland who had pretences to estates there, and are of no advantage to the country, and may live here very happy. I do not doubt, if his majesty think fit to employ my nephew, he will bring over as many as the King will find convenient to send, who will be no charge to his majesty after they are landed."

I may mention, as somewhat in contrast with these views of Governor Dongan, that the old laws of Maryland (Act 1717, ch. x.) imposed a duty of twenty shillings on every Irish servant imported, being Papists, with the avowed intention of preventing the growth of Popery, the amount to go to the support of *common schools.*

† In 1848, Mr. Robert Greenhow read a long and interesting essay before the New York Historical Society tend-

his speech to the Five Nations at Albany, in 1685,* he desires them to receive no French priests for the future, and informs them that he had sent for English priests, "with whom they should be supplied to their content." It was no doubt in pursuance of this object that he sent to England for certain Jesuits, who, not being fitted by their knowledge of the Indian languages to enter immediately on the mission, took up their residences at New York.

From the Roman Catalogue of the Soci-

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ing to prove that Fénelon, the celebrated Archbishop of Cambray, was once a missionary amongst the Indians in the western part of our State; other writers communicated additional facts, making out a very strong array of circumstantial evidence in favor of the opinion of Mr. Greenhow. It turned out, however, that too much importance had been attributed to the declaration of the gossiping and not over accurate Father Hennepin, and that the Abbé de Salignac Fénelon, who was on the mission in Canada, and amongst the Iroquois there, though of the same family, was a different person from the illustrious archbishop, and never entered New York.

"The Fénelon who was in Canada was a half-brother to the Archbishop of Cambray."—J. G. Shea.

* Colden, Hist. Five Nations, p. 84.

ety of Jesus, it appears that Father Thomas Harvey, S. J., was in New York from 1683 to 1690, and subsequently in 1696—the interval being spent in Maryland, where he died, in 1719, aged eighty-four. Father Henry Harrison, S. J., was in New York in 1685, returned to Ireland in 1690, and was in Maryland in 1697. Father Charles Gage, S. J., was also employed there in 1686–87.[*] It was no doubt under their supervision that the school was opened to which Leisler refers in his letter to the governor at Boston (Aug., 1689), when he says,[†] "I have formerly urged to inform your Hon^{r}. that Coll: Dongan, in his time, did erect a Jesuite College upon cullour to learn Latine to the judges West.—Mr. Graham Judge Palmer and John Tudor did contribute their sones for some time, but no boddy imitating them, the collidge vanished."

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[*] "In missione ad Nov: Eboracum, sunt duo sacerdotes. Vivunt ex puris eleemosynis et sunt P. Harvaeus et P. H. Harrisonus.—Rom. Catalog. An. 1685," quoted by B. U. Campbell, Esq. See also N. Y. Doc. Hist., vol. iii., p. 110.

[†] Doc. Hist., vol. ii., p. 23.

Col. Dongan was, of course, obliged to resign his office in 1688.

Smith, describing the disposition and temper of the inhabitants of the colony at the time, shows that, notwithstanding the personal popularity of the governor, the increase of Catholics was looked upon with a suspicious eye.* "A general disaffection," he says, "to the government prevailed among the people. Papists began to settle in the colony under the smiles of the governor; the collector of the revenues and several principal officers threw off the mask, and openly avowed their attachment to the doctrines of Rome. A Latin school was set up, and the teacher strongly suspected for a Jesuit: in a word, the whole body of the people trembled for the Protestant cause." The news of the revolution in England, and the subsequent proceedings under Leisler, probably caused such Catholics as were in a situation to get away, to withdraw at the same time with the governor. The documents

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* Smith's Hist. of New York, vol. i., p. 90.

connected with Leisler's usurpation of authority, as published by O'Callaghan in his "Documentary History of New York," show how studiously he appealed to the religious prejudices of the people, in order to excite odium against the friends of the late governor, and establish his own claims.* The "security of the Protestant religion," and the "diabolical designs of the wicked and cruel Papists," are made to ring their changes through his various proclamations and letters. Depositions and affidavits were published, in which it was sworn that Lieutenant-governor Nicholson has been several times seen assisting at mass; that the Papists on Staten Island "did threaten to cut the inhabitants' throats," and to come and burn the city; "that M. De La Prearie had arms in his house for fifty men; that eighty or a hundred men were coming from Boston and other places, that were hunted away (no doubt for their goodness), and that there were several of them Irish and Papists; that a good part of the soldiers that were in the

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* Doc. Hist., vol. ii., p. 1, et seq.

fort already were Papists," etc.[*] Among other depositions is one of Andries and Jan Meyer, in which they declare that, "being delivered from a Papist governor, Thomas Dongan, they thought that the Deputy Governor in the Fort would defend and establish the true religion: but we found to the contrary. There was a cry that all the images erected by Col. Thomas Dongan in the Fort would be broken down and taken away; but when we were working in the Fort with others, it was commanded, after the departure of Sir Edmond Andros, by said Nicholson, to help the Priest, John Smith,[†] to remove, for which we were very glad; but it was soon done, because said removal was not far off, but in a better room in the Fort, and ordered to make all things for said Priest, according to his will, and perfectly, and to erect all things, as he ordered, from that time," etc.

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[*] Doc. Hist., vol. ii., p. 28.

[†] Some one of the Jesuit Fathers mentioned above had evidently adopted this, to them, no doubt convenient, but to us not very distinctive name.

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The views of Leisler were probably sufficiently supported by his party to make the colony rather an uncomfortable place for Catholics: and whatever numbers may have come into it under the protection of Dongan, we find that seven years afterwards, in 1696, there were only nine of them in the city, if the return made by the mayor to Governor Fletcher may be depended upon.*

It affords rather a curious commentary upon Leisler's proclamations, and the subse-

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* Lond. Doc., vol. x., p. 72: 13th June, 1696. Governor Fletcher ordered William Merritt, Mayor of the City of New York, to return in writing a list of all the Roman Catholics within that city. In obedience to his excellency's command, this return was made, and the following is the list of all the names sent in:

Maj. Anthony Brockholes,
Mr. William Douglass,
Mr. John Cooly,
Mr. Christiane Lowrence,
Mr. Thomas Howarding,
Mr. John Cavalier,
Mr. John Patte,
Mr. John Fenny,
Mr. Philip Cunningham.

Major Brockholes was a distinguished man in the province. Before the arrival of Gov. Dongan he was in charge of the government, and was one of the council in Governor Dongan's time. The above note was furnished to me by the kindness of Dr. O'Callaghan, who has done so much towards illustrating the history of his adopted State.

quent legislation in regard to Catholics, to call to mind that the first legislative assembly of New York was convened by a Catholic governor, under the orders of a Catholic proprietor. The first act of the first assembly* of New York thus convened by Col. Dongan was the "Charter of Liberty," passed October 30, 1683, which, amongst other things, declares that "no person or persons which profess faith in God by Jesus Christ shall, at any time, be any ways molested, punished, disquieted, or called in question for any difference of opinion, or matter of religious concernment, who do not actually disturbe the civil peace of the Province; but that all

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* Bancroft (Hist., vol. ii., p. 414) and others allude rather slightingly to this assembly convened by Governor Dongan, as if it promised much more than it ever performed. Yet the very *fact* of such an assembly is something. Their "Charter of Liberty" was a good deal in advance of the "Bill of Rights," which came after it. Several of the laws passed had an important influence on the future welfare of the colony. The late Court of Chancery originated with this assembly. Nothing but prejudice kept its acts from forming part of the collected laws of the colony. See Murray Hoffman's Chancery Practice, vol. i., p. 7.

and every such person or persons may, from time to time and at all times, freely have, and fully enjoy, his or their judgments or consciences, in matters of religion, throughout all the Province—they behaving themselves peaceably and quietly, and not using this liberty to licentiousness, nor to the civil injury or outward disturbance of others." By another enactment, all denominations then in the province were secured in their liberty and discipline, and the like privilege was granted to others who might come into it. Such enactments, however, were found to be rather too comprehensive in New York, as they had been in Maryland, in that they extended toleration to the religion of those who had enacted them; and one of the first steps taken by the Legislature convened under the new order of things was to abrogate these excellent laws.

The Assembly of New York, in 1691, passed a *resolution*, that all laws passed by the late Assembly were *null* and *void*. Having thus got rid in an illegal manner of the "Charter of Liberty," they passed a

"Bill of Rights," which, though a copy of the charter in many points, differed from it in the very essential particular, that *Catholics were expressly excluded from participating in its privileges.*"[*]

From this time the spirit of bitterness towards the Catholic Church, which, developed by the expulsion of James II. and the accession of William of Orange, had swelled up like a torrent in England, extended itself into the colonies and the legislation; and acts of the Government in the colonies take their tinge from English bigotry. Leisler owed not a little of his short-lived success to the skilful manner in which he took advantage of this feeling; and the address

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[*] At a council held at Fort William Henry, "May ye 12th, 1691, a Bill declaring what are the rights & priviledges of their majesties' subjects, &c."

In the clause concerning liberty of conscience, approved of—"Provided always that nothing herein mentioned or contained shall extend to give liberty for any persons of the Romish religion to exercise their manner of worship contrary to the laws and statutes of their majesties' kingdom of England."—Journal of Legislative Councils of New York.

of the Legislature to Governor Burnet, son of the celebrated Bishop of Sarum, in 1720, on his arrival—in which they address him as "the son of that worthy prelate so instrumental, under our glorious monarch, William III., in delivering us from arbitrary power, and its concomitants, Popery, superstition, and slavery"—shows that the feeling was still lively in the breasts of the colonists.

The bill of 1691 was repealed by King William in 1697, probably as being too liberal; and in 1700 an act was passed more strictly in accordance with the spirit of legislation in the mother country. The preamble of this act sets forth that, "whereas divers Jesuits, priests, and Popish missionaries have of late come, and for some time have had their residence in the remote parts of this Province and others of his majesty's adjacent colonies, who, by their wicked and subtle insinuations, industriously labored to debauch, seduce, and withdraw the Indians from their due obedience to his most sacred majesty, and to

excite and stir them up to sedition, rebellion, and open hostility against his majesty's government." It is then enacted that every priest, etc., remaining in or coming into the Province after November 1, 1700, should be "deemed and accounted an incendiary, and disturber of the public peace and safety, and an enemy to the true Christian religion, and shall be adjudged to suffer *perpetual imprisonment.*" In case of escape and capture, to suffer death. By the same enactment harborers of priests were to pay a fine of two hundred pounds, and to stand three days in the pillory. Smith speaks of this law as "one for hanging any Popish priest who should come voluntarily into the Province," and adds that "it continues in full force to this day, as it for ever ought." *

In 1701, a law was passed by which "Papists and Popish recusants are prohibited

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* It is, however, just to the colonists to say that this law was suggested and drafted by the Earl of Bellomont, who was so bent on having it passed that, when his council voted against it, he voted as a member of the council, and thus produced a tie, on which his casting vote as

from voting for members of assembly, or any office whatever, from thenceforth and for ever."

In the commission issued by Queen Anne to Lord Cornbury (1702–3), liberty of conscience was extended to all persons except Papists. The general effect of this intolerant legislation was to prevent Catholics from settling in the Province;* but there is no instance recorded of its severe penalties having been carried into effect, except in the case of the unfortunate John Ury, who was hung in 1741, ostensibly on account

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president gave a majority, and, as governor, he approved it. He was a native of Ireland, and seems to have been remarkably fanatical. The act was so little regarded that, a few years after, Father Peter Mareuil, a Jesuit, was invited to Albany, by Schuyler, on the breaking out of war.

* The few poor Catholics who lived here must have suffered many trials. Watson, in his Notes on the History of New York, says that the cry of "The Church in danger" was often heard on elections and other occasions in New York. A man did not dare avow himself a Catholic—it was odious. A chapel then would have been pulled down. It used to be said, "John Leary goes once a year to Philadelphia to get absolution."—Mis. Facts in Appendix to Watson's Annals of Philadelphia, p. 60.

of a pretended participation in the notorious Negro Plot, but in reality on account of his being supposed to be a priest. As the history of his trial and execution throws much light upon the state of feeling in the Province in regard to Catholics and their religion, it may be well to dwell upon it at some length.*

The year 1741 was made memorable by one of those popular excitements, which shows that whole communities as well as individuals are sometimes liable to lose their wits. Upon a rumor of a plot made by the

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* The account here given is taken from a work entitled The New York Conspiracy, or a History of the Negro Plot, etc., published in New York in 1744, and republished in 1810. It was written by Daniel Horsmanden, one of the judges who presided at the trials, with the avowed purpose of putting to silence certain "wanton and wrong-headed persons amongst us, who took the liberty to arraign the justice of the proceedings, and set up their private opinions in superiority to the court and grand jury, and declared *that there was no plot at all.*" It is impossible to read the judge's account of the matter without coming to the same conclusion with these "wrong-headed persons." Chandler, in his Criminal Trials, who has ably abridged Horsmanden's rambling and confused journal of the affair, declares: "Upon a review of the evidence, as reported by one who

negroes to burn the city and massacre the inhabitants, the whole body of the people were carried away by a sudden excitement. The lieutenant-governor offered a reward of one hundred pounds, and full pardon to any free white person who would make known the author or authors of certain attempts to set fire to houses in various parts of the city. A servant girl, named Mary Burton, living with a man named Hughson, who had been previously condemned for receiving stolen goods, came forward to claim the reward, declaring that certain negroes

had implicit faith in the existence of a conspiracy to burn the city and murder the inhabitants, we have no difficulty in pronouncing the whole thing to have been a complete delusion." Though Horsmanden's journal is calculated to give one a very poor opinion of either his natural or legal abilities, yet he was a person of considerable note in his day. He was member of his majesty's council; recorder of the city; third justice of the court of king's bench: was employed to digest the laws of the colony, which, Smith says, he neglected to do, hoping greater gain by compiling the history of the Negro Plot. He lived to a very old age, and of course did not improve either in temper or ability. It is said that it was in consequence of his incapacity, and the vexations he caused the lawyers, that the term of judges was subsequently limited to sixty years of age.

who frequented her master's house (he kept a small tavern) had made a plot: one of the accused, named Cuffee, she declared, had said that "a great many people had too much, and others too litle," and that such an unequal state of things should not continue long.* The pretended disclosures increased the excitement, and the lawyers of the city, to the number of seven, with the attorney-general, were called together to take counsel in regard to the matter. They certainly manifested very little coolness or judgment, and may be said to have led on the unfair and unjust trials which followed. The accused had no counsel allowed them; the attorney-general and the whole bar were

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* The city of New York at this time contained about 12,000 inhabitants, of which one-sixth, in all probability, were negro slaves.—Pref. to 2d Ed. Negro Plot. The foolish fears and prejudices of the inhabitants were not a little increased by a silly letter written to them at this time by the good-intentioned but visionary founder of the colony of Georgia, in which he warned them to be on their guard against Spanish spies and incendiaries, especially priests, whom he accused of having made a plot to burn the chief cities in the Northern colonies.

on the side of the prosecution; the evidence was loose and inconclusive, and came without exception from the mouths of interested persons of bad character. Yet, upon such evidence as this, four white persons were hanged, eleven negroes were burned at the stake, eighteen hanged, and fifty were transported and sold, principally in the West Indies.* Amongst those hung was the unfortunate person alluded to. Whether he was really a Catholic priest or not, he was certainly condemned and hung as such. We have no other evidence upon the matter than Horsmanden's account, and from this it does not clearly appear whether he was really a priest or a nonjuring clergyman

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* Several of the negroes were Catholics. Horsmanden mentions that they held crucifixes in their hands and kissed them before they died. This act of faith and piety on the part of these poor victims of prejudice, of course only served to confirm the enlightened inhabitants of Manhattan in the conviction that they had a very narrow escape from being delivered over body and soul to the Pope. It is a curious circumstance that a law made against Catholic priests should have been enforced only once, and then resulted in the death of a Protestant clergyman.

of the Church of England.* The most conclusive fact in favor of his being a priest is founded upon the circumstance that, when arraigned as a priest, tried as a priest, and condemned as a priest, he never formally denied it, nor exhibited any evidence of his being ordained in the Church of England.†

The persons most to blame were the judges and lawyers. The speech of the attorney-general on the trial of Ury, the sentence given by Horsmanden upon certain of the negroes, and that by the chief-justice on others, are so harsh, cruel, and abusive, that we could hardly believe it possible that they

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*Campbell, in his Life and Times of Archbishop Carroll, has given a clear and able analysis of the trial and of the evidence, upon which he concludes that the unfortunate Ury was undoubtedly a priest. Horsmanden always speaks of him as "Ury the Priest" in his history of the plot. It is my own opinion that he was a nonjuror.

†Smith, in his History of New York, vol. ii., p. 73, says "that Mr. Smith, his father, assisted at the request of the Government on the trial against Ury, who asserted his innocence to the last. And when the ferments of the hour had subsided, and an opinion prevailed that the conspiracy extended no further than to create alarms for com-

had uttered them, if they were not published with the authority of Horsmanden himself. It is evident, however, that their "holy horror of Popery" had as much to do with the whole matter as their fear of insurrection amongst the blacks. The evidence given upon these trials shows that there were several Catholics at that time in New York, but they must have scarcely dared to acknowledge it even to one another; and it continued thus, undoubtedly, down to the time of the Revolutionary contest.

The first priests who officiated in the city in any way in a public manner, were the chaplains of the French troops who had been sent over to aid the colonies in their

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mitting thefts with more ease, the fate of this man was lamented by some and regretted by many, and the proceedings against him generally condemned as harsh, if not cruel and unjust." Ury was the son of a former secretary of the South Sea Company. He was executed on an island in the Collect, near where the Halls of Justice now stand. "Hughson was executed on the south-east point of H. Rutgers' Farm, on the East River, not ten rods from the southeast corner of Cherry and Catharine Streets."—Notes on New York in the Appendix to Watson's Notes on Philadelphia.

struggle. I find a manuscript note amongst the late Bishop Bruté's papers, in which he speaks of hearing "Mother Seton say that it was a great object of curiosity amongst the New Yorkers to attend the celebration of mass by the chaplains of the French troops at the time of the war."*

In 1778, in the month of February, a large French ship was taken by the British, near the Chesapeake, and sent for condemnation into New York, at that time still in possession of the English. Amongst her officers was a priest, of the name of De la Motte,

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* I have let the note stand in the text as originally inserted, though evidently erroneous. New York was in possession of the British troops during the whole of the war. The French auxiliaries, under Rochambeau, landed at Newport, and, passing through Connecticut, crossed the Hudson a short distance above the city. They remained some time in Philadelphia, but were not in New York. The Abbé Robin, who was a chaplain in Rochambeau's army, published an interesting account of the campaign in a small 12mo volume, under the title, "Nouveau Voyage dans l'Amérique Septentrionale en 1781, et Campagne de l'Armée de M. le Comte de Rochambeau: Phil. et Paris, 1782," a copy of which is in the library of the New York Historical Society. Mother Seton may have referred to M. de la Motte or to some subsequent time.

of the order of St. Augustine, who was chaplain of the vessel. Being permitted to go at large in the city, he was solicited by his countrymen, and by those of his own faith, to celebrate mass. Being advised of the existence of a prohibitory law, he applied to the commanding officer for permission, which was refused; but M. de la Motte, not knowing the language very well, mistook what was intended for a refusal as a permission, and accordingly celebrated mass. For this he was arrested, and kept in close confinement until exchanged. This was under Governor Tryon's administration.*

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* Account in New York Herald, published at the time of the opening of New St. Peter's Church. Greenleaf, in the History of the Churches of all Denominations in New York, relates this circumstance on, I suppose, the same authority. The writer was, I believe, Thomas O'Conor, Esq. [The original source is an article entitled "To the People of North America," No. 9, by Papinian, in Rivington's Royal Gazette, July 17, 1779.]—J. G. Shea.

CHAPTER II.

The Revolution—Hostility of the new Government—Proscriptive Acts—A Bishopric erected in the United States—Father Farmer founds the first Church in the City of New York—Early Pastors of St. Peter's—Their Difficulties—St. Patrick's begun—Riot on Christmas Eve.

THE last act of the British rule in New York towards us was, as we have seen, one of hostility and oppression. A new Government now arose, independent of the crown. The mind of the people was, however, adverse to Catholicity, and prejudice, deep-rooted already, had gained new strength in the border colonies, by the toleration or rather protection extended to the Church establishment in Canada by the celebrated Quebec Act.* In New York, both parties seemed to be in unison in their hostility to

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* The troubles of the thirteen colonies led the Court of Great Britain to its first step in the emancipation of

the Church of Rome. On the assumption of power by the Provincial Congress, the Catholic alone was fettered and deprived of civil rights. It would seem natural that all distinctions should have been abolished at this auspicious moment, but the fetters had been put on so tightly that they were not immediately struck off, even by the freedom of the colonies. Even during the course of the struggle, when the chief hope of success was founded upon the assistance and co-operation of France, and when Lafayette, Kosciusko, and De Kalb were training and leading our troops, the members of the convention which framed the Constitution of New York in 1777, at Kingston, were disposed to keep up the restrictions upon them. A clause in regard to naturalization having been introduced, by which persons coming

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Catholics; and with no higher object in view than to strengthen the authority of the King in America, the Quebec Act of 1774 began that series of concessions which did not cease until the British Parliament itself and the high offices of administration have become accessible to "Papists."—Bancroft, Hist., vol. vii., p. 156.

into the State were made citizens by taking an oath of allegiance, the celebrated John Jay, afterwards chief-justice of the United States, moved that a clause be added, requiring them "to abjure and renounce all allegiance and subjection to all and every foreign king, priest, potentate, and state, in all matters ecclesiastical and civil."* Messrs. Morris, Livingston, and some others in the convention opposed Mr. Jay's amendment; but it was finally carried, and Catholics coming from foreign countries were consequently excluded from citizenship by the State Constitution of 1777.† Congress, however, having reserved to itself the power oi making laws of naturalization, this clause and the accompanying amendment became inoperative.

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* See Journal of the Provincial Convention, vol. i., p. 551 et seq., published by order of the Legislature in 1842. See App. No. III.

† The Hon. B. F. Butler, in his discourse before the New York Historical Society, praises the Constitution of 1777 on account of its containing no provision repugnant to civil and religious toleration; and yet he mentions this clause expressly.—Col. Hist. Soc., 2d ser., vol. ii., part i., p. 45.

With this attempt to keep up the intolerance of the English colonial government, all legislation opposed to the free exercise of the Catholic religion ceased; and such Catholics as were in the city of New York at the time of its evacuation by the British troops in 1783, began to assemble for the open celebration of the offices of religion.*

The first priest who officiated for them was the venerable Father Farmer, who came on from Philadelphia occasionally for that purpose. For a while they were obliged to make use of any large room that could be obtained for the purpose. Tradition says that mass was celebrated in 1781–82 in a

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* The law of 1700, in regard to "Popish Priests and Jesuits," was repealed by an express act of the Legislature of the State of New York in 1784. Although the law requiring the oath as a condition of naturalization was annulled, yet the clauses were inserted (Act concerning Oaths, passed 2d April, 1801) in the official oath, and remained so until 1806, when, on a petition from the Catholics of New York, got up by the Trustees of St. Peter's Church, it was finally abrogated, on the occasion of the late Mr. Francis Cooper being elected a member of the Assembly from this city. It is mentioned, in a note to the minutes of the Trustees of St. Peter's, that the petition was signed

loft over a carpenter's shop near Barclay Street, then in the suburbs of New York. It was also sometimes celebrated in the parlor of the Spanish consul, Don Thomas Stoughton, and, in 1785, in the house of Don Diego de Gardoqui,* the Spanish ambassador, then resident in New York, which was at that time the temporary seat of the General Government. Mr. Velasquez informs me that Stoughton lived at that time in Water Street, and that mass was first celebrated in the second story of a small frame-house near his residence.†

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in a short time by 1,300 persons. Whether these were all Catholics I have no means of knowing, though, from the wording of the petition, I would suppose it was so. Under the English colonial government, the usual oaths against transubstantiation, and of allegiance to the House of Hanover, were taken by the members of the council and other officials.—J. C. Devereux, Esq., in U. S. Cath. Mag., July, 1847.

* New York Packet, Nov. 7, 1785. An Italian traveller, Castiglioni, mentions hearing mass in a *camera poco decente*, but that the Catholics, though neither rich nor many, bought a lot in the winter of 1785. Viaggio negli Stato Uniti, i., p. 177.—J. G. S.

† Mr. Greenleaf, in his History of the Churches of New York, says that their first place of worship after they [the Catholics] became organized, was a building erected

Mr. Campbell, in his Life and Times of Archbishop Carroll, has given quotations from Rev. Mr. (afterwards Archbishop) Carroll's letters to his friend, the Rev. Charles Plowden, written at this time, which give the most authentic account of the formation of a regular Catholic congregation in New York. In a letter dated 15th of December, 1785, he says, "The congregation at New York, begun by the venerable Mr. Farmer, of Philadelphia, he has now ceded to an Irish Capuchin resident there. The prospect at that place is pleasing on the whole. The Capuchin is a zealous, pious, and, I think, humble man. He is not, indeed, so learned or so good a preacher as I could wish, which mortifies his congregation; as at New York and most other

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for public purposes in Vauxhall Garden, situated on the margin of the North River. The garden extended from Warren to Chambers Street. He also adds that in 1785, not being well accommodated with a place of worship, they applied for the use of the "Exchange," a building then standing on the lower end of Broad Street, and occupied as a court-room; but, failing in this, measures were immediately taken for the erection of a church building.

places in America the different sectaries have scarce any other test to judge of a clergyman than his talents for preaching, and our Irish congregations, such as New York, follow the same rule."

The person referred to in this letter was the Rev. Charles Whelan, an Irish Franciscan, who had served as chaplain on board of one of the French ships belonging to Admiral De Grasse's fleet, engaged in assisting the cause of the colonies. At the close of the war he determined to go on the American mission, and became the first regularly settled priest in the City of New York.*

Not only as vicar, but as founder of the little Catholic congregation in the City of New York, Father Farmer continued to take an interest in it, and to visit it occasionally until his death, which occurred in 1786.†

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* I have been informed that Lafayette strongly recommended the Rev. Mr. Whelan to the kindness of the authorities of the State at the time he left to return to France.

† The Rev. Ferdinand Farmer, whose real name was Steenmeyer, was born in Suabia, October 13, 1720; entered the novitiate at Landsperge at the age of twenty-three; was admitted to the profession of the four vows, 2d Febru-

In a letter written to Rev. Mr. Carroll, and dated 21st February, 1785, he says: "The Rev. Mr. Whelan, from New York, writeth to me that he counts about *two hundred.*" Soon after this, Father Farmer paid a visit to New York, and on his return he writes to Rev. Mr. Carroll that "the congregation there seems to me to be yet in a poor situation, and under many difficulties." "Father Whelan, since getting faculties, had only twenty-odd communicants, and I had eighteen, three of whom were Germans. When I left New York they were entirely out of place for keeping church. . . Scarce was I arrived there," he adds, "when an

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ary, 1761. United to the English province, he was sent to the Maryland mission, where, Dr. Carroll said, "he did much good until his death, 17th August, 1786."—Oliver's Collection towards illustrating the Biography of the Scotch, English, and Irish Members of the Society of Jesus, p. 89. For a more extended account of the labors of this most zealous missionary, see Campbell's Life and Times of Archbishop Carroll, Catholic Magazine, vol. iv., p. 256, et seq. Bishop Bruté, in some manuscript notes on the Pennsylvania Mission, alludes to him thus: "Father Farmer came to America in 1752; died at Philadelphia in 1786, in odore sanctitatis."

Irish merchant paid me a visit, and asked me if Mr. Whelan was settled over them. My answer, as far as I can remember, was that he had only power to perform parochial duties; but if the congregation did not like him, and could better themselves, they were not obliged to keep him. Some days after, another, seeing Mr. Whelan's endeavors to settle himself there, as it were, in spite of them, declared to me he had a mind to apply to the Legislature for a law that no clergyman should be forced upon them, which he thought he could easily obtain. I endeavored to reconcile them by telling Mr. Whelan to make himself agreeable to his countrymen, and by telling these to be contented with what they had at present, for fear of worse."

Soon after Mr. Whelan was appointed over the Catholics of New York, another clergyman of the same order arrived there, the Rev. Mr. Nugent. The Rev. Mr. Carroll would not permit him to exercise functions for some time after his arrival, in consequence of a prohibition from Rome, for-

bidding him to employ any clergyman on the mission who had not been approved of by the Congregation of Propaganda. Afterwards, however, the Rev. Mr. Carroll was left to his own discretion in the matter, and the Rev. Mr. Nugent received permission to assist the Rev. Mr. Whelan in his duties at New York.

They do not appear, however, to have got along very well together; and Father Farmer, in a letter to Rev. Mr. Carroll, December 20, encloses one from Mr. Whelan, with "great complaint against his confrère."

In a letter, dated Philadelphia, December 27, 1785, it appears that there was also at this time a French priest at New York, named La Valinière, employed in looking after the Canadians and French then in the city.

The contest between Father Whelan and Nugent came at length to such a height that the Rev. Mr. Carroll was obliged to interfere. The congregation, it seems, were not over friendly toward Father Whelan,

and Rev. Mr. Farmer alludes in one of his letters to a vote taken in the congregation whether Father Whelan should be removed, and that only four of the congregation were in favor of his remaining; and he adds: "Mr. Whelan informs me that ever since Christmas they have taken from him the collection, which is usually made on Sundays after church, and which was his support. Your Reverence is very sensible of the irregularity of these proceedings."

Father Whelan being driven out, in February, 1787, went to "pay a visit to his brother, forty-five miles beyond Albany."* Father Nugent expected to be appointed in his place, with full faculties, but his previous conduct does not seem to have gained

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* Amongst the subscribers to Cary's edition of the Catholic Bible, Philadelphia, 1790 (the first edition of the Catholic Bible published in the United States), I find Rev. William O'Brien, New York; Charles Whelan, *Johnstown*, New York. Father Whelan was subsequently sent by Bishop Carroll on the Kentucky Mission. He was the first missionary in that State. See Bishop Spalding's Sketches, p. 42. He returned and died in Maryland, 1809.

for him the good opinion of Father Farmer.* In a letter to Rev. Mr. Carroll, dated March 6, 1786, he (Father Farmer) remarks: "What to me is the greatest difficulty in the appointment of Father Nugent, is the arbitrary and ungenerous manner in which they forced poor Father Whélan to depart, who, though he was not very learned, yet he was ready to ask and take advice, which I believe is not the quality of the former. The second is, they who take upon them to be the trustees (at least some of them) have the principle that they can choose for themselves whom they please, whether approved by the Superior or not, as I formerly heard they said, and now the fact proves. The principle is of the most pernicious consequences, and must be contradicted."

In a subsequent letter, dated April 13,

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* After Father Whelan went away, Father Farmer sent to M. de la Valinière, the French priest, who was still in the city, "powers to perform *parochialia* without restrictions to the French."

1786, Father Farmer writes that "the Trustees at New York offered Mr. Nugent, for his yearly salary, three hundred dollars, the Sunday collections included; but he demanded four hundred, upon which they declared to him, if he was not satisfied he had liberty to depart and welcome."[*]

As Mr. Campbell very justly remarks in producing these letters, "it may serve to illustrate the history, and to show the pernicious tendency of the trustee system, to remark that, at the period of this presumptuous interference of the Trustees of the Catholic congregation of New York with the spiritual government of the Church, they were not in possession of an edifice of their own in which to perform divine worship,

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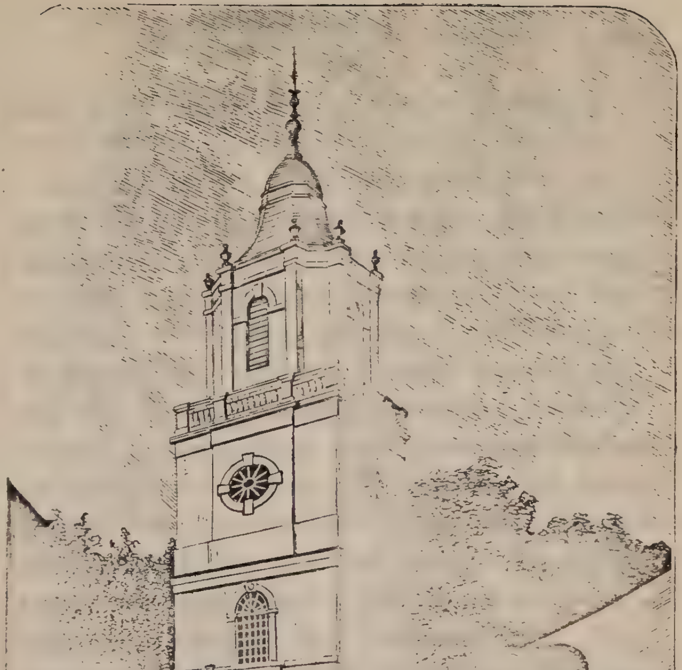
[*] In the New York City Directory for 1786 (the first published), Father Nugent is put down as "Rev. Andrew Nugent, parish priest of New York, No. 1 Hunter's Quay." In the Directory for 1792 appears the name of the Rev. Nicholas Burke, pastor of St. Peter's Church, apostolic priest, 41 Partition Street, though I find no mention of his name in the books of the church. Partition Street was the portion of Fulton between Broadway and the North River.



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but were under the necessity of hiring a room for the purpose."

In 1785, an act of incorporation of St. Peter's Church was obtained from the Legislature of the State of New York, and early in 1786 five lots were purchased from the Trustees of Trinity Church, at the corner of Barclay and Church Streets, upon which old St. Peter's Church—the first Catholic Church in the City of New York, a structure 48 by 81 feet—was built. The Spanish Ambassador to the United States, Don Diego de Gardoqui, laid the first stone.* Its chief benefactor was Charles III., King of Spain, who contributed, Mr. Campbell says, ten thousand dollars towards its erection, on the condition of reserving two seats for Spaniards passing through the city; but I am disposed to think that the sum is very much exaggerated, and the condition thought of afterwards. Mr. O'Conor† enumerates

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* The corner-stone was laid on the Feast of St. Charles Borromeo, patron of the king.

† Address of Thomas O'Conor, Esq., Sunday evening, July 19, 1840, at a meeting of St. Peter's Society.

amongst its early benefactors St. John de Crevecœur, Consul-general of France; Don Thomas Stoughton, Consul-general of Spain; Jose Ruiz Sylva, Dominick Lynch, James Steward, Henry Duffin, Andrew Morris, Gibbon Burke, Charles Naylor, William Bryson, William Mooney, George Barnwell, and John Sullivan.

In the same year Father Farmer died at Philadelphia; and in 1787 Bishop Carroll found it necessary to deprive Mr. Nugent of his charge over the congregation.* The Rev. William O'Brien, a Dominican, "well recommended by Archbishop Troy, of Dublin," as Bishop Carroll mentions in a letter to Father Plowden, dated 7th November, 1787, was substituted in his place.

The Rev. Mr. O'Brien was an intelligent and faithful priest. Soon after his appoint-

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* Mr. Campbell gives a copy of an interesting exhortation addressed to the congregation by the Bishop on the occasion of making this change of pastors. I find in the minutes of the Trustees of St. Peter's in 1790, that a collection was made amongst themselves to pay Rev. Mr. Nugent's passage to France in a vessel called La Télémaque.

ment to the charge of St. Peter's, he visited Mexico for the purpose of collecting means to finish and adorn the church. Mr. Velasquez states that the Archbishop of Mexico, at that time Don Alonzo Nunez de Haro by name, had been a fellow-student with Father O'Brien at Bologna, in Italy, and that he received him very kindly. I find from the minutes of the Board of Trustees of St. Peter's Church, that he collected $4,920 in Mexico, besides a donation of $1,000 from the Bishop and Chapter of Puebla de los Angeles. He also obtained some paintings, which he placed in the church.*

Father O'Brien continued to perform zealously the duties of a good pastor for many years after his return. He was quite infirm the last few years of his life, and died the 14th May, 1816.†

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* Mr. Velasquez informs me that the painting of the Crucifixion in St. Peter's was by Jose Maria Vallejo, a celebrated Mexican painter.

† He was buried by the side of the church. The original monument erected over his remains has been inserted in the wall of the passage leading to the sacristy, in the

The affairs of the church went on quietly under his management; and the only thing I find worthy of being recorded for some time was the establishment of a free school in 1800.*

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basement of the new church. It bears the following inscription:

UNDER THIS HUMBLE TURF
REPOSE THE MORTAL REMAINS
OF THE
MUCH TO BE REGRETTED AND ONCE VENERABLE
PASTOR OF ST. PETER'S,
THE REV. WILLIAM V. O'BRIEN,
Who departed this life on the 14th of May,
1816,
AGED SEVENTY-SIX YEARS.
Who is there that has not heard of his piety,
His benevolence, his charity, his zeal during
The ravages of the yellow fever
In the memorable years of '95 and '98?
Yes! "I was sick, and you visited me."—*Matt.* xxv. 36.
Reader! pass not by without offering up some
Short prayer for the benefit of his soul;
For Remember that "It is a holy and wholesome
Thought to pray for the dead, that they may be loosed
From their sins."—2 *Macc.* xii. 46.
R. I. P.

* From a report made by the Trustees to the Superintendent of Common Schools, in 1824, it appears that the average number of scholars had been from the commencement about five hundred, and the same number at St. Patrick's School.

The Rev. Mr. Tissorant, an estimable French priest, was

Some years after, his assistant, the Rev. Matthew O'Brien,[*] received into the Church Mrs. Elizabeth A. Seton, afterwards the foundress of the Sisters of Charity in the United States. She made her first communion in St. Peter's Church, on the 25th of March, 1805.[†]

On Christmas Eve, 1806,[‡] a number of riotous persons assembled about the church, and,

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at this time (1806) living at Elizabethtown, where there were some French Catholics who had been driven from the French West India Islands. See account of him in Dr. White's Life of Mother Seton, p. 171. Bishop Bruté remarks, in speaking of old St. Peter's: "Many worthy priests have officiated there: M. Tissorant, F. Kohlmann, Cheverus, M. Matignon," etc.

[*] The Rev. Matthew O'Brien was a brother of Father William O'Brien, and for many years assisted him at St. Peter's. He was known as Doctor O'Brien. He died at Baltimore, on the 15th of October, 1816, aged 60 years.

[†] See her Life by Dr. White: Dunigan, 1853.

[‡] Mother Seton, in a letter to Mr. Anthony Felicchi dated *the 4th of December*, 1806, speaks of this attack on the Catholic Church as having occurred on the night of All Saints. She alludes to the death of the constable and the Mayor's proclamation; and yet it is evident from the newspapers of the time (see New York Evening Post and the Commercial Advertiser of the 20th and 27th of December, 1806) that it took place as related in the text.

being disappointed that there was no midnight mass, attempted to make a disturbance, but were driven away by some members of the congregation. The next evening a riot took place in Augustus Street (now City Hall Place), in consequence of an assault made by the same persons upon the Catholics living there (it was chiefly inhabited by the Irish), and in it a watchman, named Christopher Luswanger, was killed, and several persons injured. The Evening Post of December

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I had the account of the first cause of the disturbance from Mr. James Hart, the venerable sexton of old St. Patrick's, who arrived in this country about the time the affair took place. Mother Seton's letter is published in the Vie de Madame Elizabeth Seton, par Madame de Barbary; Paris, 1868, p. 305. There is probably an error in the date.

Mr. Hart informs me that old St. Peter's was a very plain building. He went to mass there the first Sunday after his arrival, and says that it was not half filled. In 1820, Mr. Hart became an assistant to Mr. Joseph Idley, the then sexton of St. Patrick's. Mr. Idley was a German. He used to say that the first mass was celebrated in nis house in Wall Street, and that they had to keep the windows closed for fear it would be known. At that time (1820), St. Patrick's was quite in the fields—woods around—caught a fox one day in the churchyard.—Notes made from Conversations with Mr. Hart.

26, 1806, says that the party who made the attack upon the church, and who caused the subsequent riot, belonged to a set of rowdies who at that time infested the city, called *High-Binders.* The mayor, De Witt Clinton, issued a proclamation, offering a reward for the apprehension of the ringleaders, and for the discovery of the person who killed the watchman.

CHAPTER III.

See of New York erected—The first Bishop—Dr. Concanen—His Death at Naples—St. Patrick's built—The Jesuits in New York—The Confessional and its Rights—Important Decision—Dr. Connolly, the second Bishop—His Diary—His Clergy—Establishments erected during his Administration—His Death.

UP to this time, New York formed part of the Diocese of Baltimore, the only one in the United States; but it had now become evident that the increasing number of Catholics would require a subdivision of its immense territory, and additional bishops to meet the increasing wants of churches and clergy. Accordingly, Pius VII., in 1808, erected Baltimore into an Archiepiscopal See, and, reserving a considerable district to it, divided the rest between four new Sees. Of these Suffragan Sees, New York was one.

The Rev. Luke Concanen, of the Order of

St. Dominic, was named as the first Bishop of New York, and was consecrated at Rome on the 24th of April, 1808, by his eminence, Cardinal Antonelli, at that time Prefect of the Sacred Congregation of Propaganda. Father Concanen was distinguished in his order as a man of great learning and capacity for business, and had filled several distinguished stations in it; having been Professor of Theology and Prior of the Convent at Lisbon, Prior of St. Clement's at Rome, and Librarian of the Minerva.*

Soon after his consecration, he left Rome on his way to his new Diocese, and was entrusted with the Pallium for Archbishop Carroll. He first went to Leghorn, hoping to

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* Father Concanen was much esteemed in Rome. Bishop Bruté, speaking of the new appointments in a manuscript Sketch of Catholicity in the United States, mentions Bishop Concanen as being "très cher à Pie VII." From a letter of his to Father O'Brien, dated Rome, February 22, 1800, in my possession (see Appendix), it appears that he had previously been nominated to a See in Ireland, but had declined. There is a very pleasing portrait of him hanging over one of the doors in the Casanata Library (Minerva) at Rome, of which the one in the Archbishop's house (Mulberry Street) is a poor copy.

find a ship to convey him to the United States (Letter from Bishop Concanen to Archbishop Troy, November 19, 1808), and after spending four months there, returned to Rome. He then went to Naples in the same expectation, but the French authorities, who at that time had possession of the city, detained him as being a British subject, and he very soon after died suddenly*—not without suspicion of having been poisoned, to obtain possession of such effects as he had with him.†

Though deprived thus prematurely of its Bishop, New York had received an impulse from its erection into a See, and religion advanced under the administration of vicars-general.‡

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* "On a appris la mort de M. Concanen, Dominicain, designé Evèque de New York, mort à Naples, etant empêché de partir par la Police, son passage déjà payé."—MS. Note by Bishop Bruté, 13th Sept., 1810.

† Bishop Concanen is still remembered in his order as having taken a lively interest in the American Mission. It was at his instigation that the first House of Dominicans was founded in Kentucky, and he was afterwards a considerable benefactor to it.—From Letter of Rev. Mr. Young, of Ohio, O. S. D.

‡ In a list of clergy in the United States from 1632 to

In 1809, it was found necessary, on account of the increase of the Catholic population, to erect another church; and the corner-stone of St. Patrick's Cathedral was laid on the 8th of June of that year.* The

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1828, by Bishop Bruté, under the date of 1814 he writes the name of Father Anthony Kohlmann, Vicar-General of New York, *sede vacante*. It appears, however, from a letter of Father Grassi to Bishop Bruté, that, though Bishop Concanen had named Father Kohlmann V. G., his superiors would not permit him to accept the appointment. However this may be, he certainly exercised the office, for I have seen letters signed by him as Vicar-General, *sede vacante*, in the archives of the Diocese of Quebec. Father Fenwick signs his name as V. G. in the register of St. Peter's during the year 1816.

* "On Thursday afternoon was laid the corner-stone of the new Catholic Church, between the Broadway and the Bowery road. The stone was laid by the Rev. Mr. Kohlmann, Rector of St. Peter's Church and Vicar-General of this Diocese, in the absence of the Right Reverend Doctor Concanen, the newly appointed Bishop for New York, whose arrival in the United States is expected daily, direct from Rome. The Rector, with the assistant clergy, choir, and the Board of Trustees, walked in solemn procession to the ground, where was delivered a suitable discourse. The ceremonies were concluded amidst a large and respectable assemblage of citizens, exceeding three thousand. We understand that the church, which is to be a large one, on the suggestion of the Right Reverend

Rev. Father Anthony Kohlmann seems to have been very active in his exertions to collect the necessary means.* It was consecrated on Ascension Day, 1815, by the Right Rev. Bishop Cheverus, at that time Bishop of Boston, who also preached on the occasion.† At that time the situation it occupied was on the outskirts of the city. The temporal affairs of the new church were managed by the Trustees of St.

Archbishop Doctor Carroll, is to be called 'St. Patrick's.'" —Cheatham's Republican Watchtower, June 20, 1808.

* Mr. Andrew Morris, Mr. Matthew Reed, and Mr. Cornelius Heeny were amongst the chief contributors, as appears from Father Kohlmann's subscription book in my possession. Mr. Morris was one of the leading Catholics in the city at that time, and was much esteemed. He was for several years a member of the assembly from New York. Mr. De Witt Clinton was one of his fellow-members from the city.

† "Yesterday the elegant new Cathedral Church in Prince Street was consecrated by the Right Rev. Bishop Cheverus, attended by many of the clergy belonging to the Catholic Church. His Hon. the Mayor and Aldermen, and the Trustees of the Church, attended the procession. About half-past nine o'clock the church was crowded. It is supposed that the church contained between three and four thousand persons. Many were disappointed."—New York Gazette, May 5, 1815.

Peter's; both churches forming but one corporation until 1817, when, by an act of the Legislature, they were divided.

At this time the Catholic inhabitants of the city enjoyed the services also of two distinguished priests: Father Anthony Kohlmann, already named, and Father (afterwards Bishop) Fenwick, of the Society of Jesus. They were for several years stationed at St. Peter's Church, and afterwards had much to do with the erection of the new Cathedral, and the establishment of the school known under the name of the "New York Literary Institution," situated at the intersection of what is now known as the Fifth Avenue and Fiftieth Street.* They were both men of a high order of talent, and labored most zealously in doing good. Amongst other incidents connected with their residence here, was a visit which they paid to the celebrated Thomas Paine on his death-bed. Bishop Fenwick wrote an account of the interview, which was

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* The ground was bought by Mr. Morris. A portion of it forms the site of the new Cathedral.

published in the Catholic Magazine of Baltimore, October, 1846.*

After the erection of the Cathedral of St. Patrick, they both officiated in it till they were recalled from New York by their superiors in 1817.†

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* I have in my possession a letter from Father Kohlmann to Mother Seton, in which he alludes to this interview. He speaks of Paine as one "worried in mind, afflicted in body, and unwilling to suffer; in fine, as given up to all the horrors of despair."

† Father Fenwick was born in Maryland, September, 1782, of an old English Catholic family long settled in that State. He was ordained in 1807, and, in 1808, was stationed at St. Peter's Church. On being recalled from New York in 1817, he was made president of Georgetown College, and afterwards occupied various responsible offices in his order. In 1825, he succeeded Bishop Cheverus in the See of Boston, and was consecrated on the 1st of November in that year. Having accomplished much for the good of religion, he died in his episcopal city on the 11th of August, 1846. Dr. Brownson has given a very just sketch of this eminent prelate in his Review for October, 1846.

Father Anthony Kohlmann was born at Kaisersburg, July 13, 1771. During the French Revolution he was ordained in Switzerland, and, as a member of the Association of the Sacred Heart, labored for several years in Austria and Italy. In 1805, he entered the Jesuit Novitiate at Dunebourg, and two years after was sent

It was during their ministry in the city of New York that a circumstance occurred which excited a good deal of interest at the time, and led to a decision of much importance to the Catholic community. Restitution had been made to a man named James Keating, through the Rev. Father Kohlmann, of certain goods which had been stolen from him. Keating had previously made a complaint against one Philips and his wife, as having received the goods thus stolen, and they were indicted for a misdemeanor before the justices of the peace.

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to the United States, where he remained for twenty-two years. Leaving New York in 1817, he was made Master of the Novices at Georgetown. In 1821, he published a very learned work, under the title of "Unitarianism Theologically and Philosophically Examined," in answer to certain letters written by Mr. Jared Sparks and other Unitarian ministers. Summoned subsequently to Rome, he taught theology in the Roman College, and, enjoying the esteem of successive Popes, held several high official stations. Much esteemed as a spiritual director, he died in April, 1838, after a few days' illness. He had a brother, the Rev. Paul Kohlmann, of the same society, who assisted him for some years at St. Peter's, and who died at Georgetown College on the 11th of October, 1838, aged 68 years.

Keating having afterwards stated that the goods had been restored to him through the instrumentality of Father Kohlmann, the latter was cited before the court, and required to give evidence in regard to the person or persons from whom he had received them. This he refused to do, on the ground that no court could require a priest to give evidence in regard to matters known to him only under the seal of confession. Upon the case being sent to the grand jury, Father Kohlmann was subpœnaed to attend before them, and appeared in obedience to the process, but, in respectful terms, again declined answering. On the trial which ensued, Father Kohlmann was again cited to appear as a witness in the case. Having been asked certain questions, he entreated that he might be excused, and offered his reasons to the court. With consent of counsel, the question was put off for some time,* and finally brought on for ar-

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* The district attorney, Mr. Gardinier, had determined to enter a *nolle prosequi* in the case, but the Board of Trustees of St. Peter's Church requested that it might be

gument on Tuesday, the 8th of June, 1813, before a court composed of the Hon. De Witt Clinton, mayor of the city; the Hon. Josiah Ogden Hoffman, recorder; and Isaac S. Douglass, and Richard Cunningham, Esqs., sitting aldermen. The Hon. Richard Riker, afterwards for so many years recorder of the city, and Counsellor Sampson, volunteered their services in behalf of Father Kohlmann. Mr. Riker argued the case at considerable length, and with great ability. He showed that certain contrary decisions—especially that of Sir Michael Smith, Master of the Rolls in Ireland, who decided that Rev. Mr. Gahan could not plead his profession as a reason for refusing to give evidence in the celebrated case of Lord Dunboyne—were contrary to usage, and made rather from prejudice against the Catholic religion than from any sound reasons. He showed that, under the Constitu-

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brought on, in order that the point should be determined. Mr. Gardinier behaved in the whole affair with great fairness, and seems to have been disposed to let the matter pass rather than excite dissension and religious animosity.

tion of this State, which allowed the fullest toleration to religion, every principle of any religious denomination was protected which did not "lead to licentiousness, or to practices inconsistent with the peace and safety of the State." Counsellor Sampson followed on the same side, and in a speech of great eloquence urged the broad protection of the Constitution as a sufficient and ample reason for not obliging a priest to give evidence in matters known to him only through the confessional.

The decision was given by De Witt Clinton at some length. Having shown that, according to the doctrine and practice of the Catholic Church, a priest, who should reveal what he had heard in the confessional, would become infamous and degraded in the eyes of Catholics, and as no one could be called upon to give evidence which would expose him to infamy, he declared that the only way was to excuse a priest from answering in such cases.*

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* "The witness in this case evidently believes that his answering in this case would expose him to punishment

He also developed the constitutional ground, and urged that religious toleration would be a mere mockery if it did not protect all equally. The decision of the Court was unanimous.

"We speak of this question," says Mr. Clinton, "not in a theological sense, but in its legal and constitutional bearings. Although we differ from the witness and his brethren in our religious creed, yet we have no reason to question the purity of their motives, or to impeach their good conduct as citizens. They are protected by the laws and constitution of this country in the full and free exercise of their religion, and this Court can never countenance or authorize the application of insult to their faith, or of torture to their consciences."[*]

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in a future state, and it must be conceded by all that it would expose him to privations and disgrace in this world. If he tells the truth, he violates his ecclesiastical oath; if he prevaricates, he violates his judicial oath. The only course is for the Court to declare that he shall not testify or act at all."—Decision, p. 102, 103.

[*] The principle of this decision was afterwards embodied in a statute. "No minister of the Gospel, or priest of any

The decision, as well as the whole manner in which the discussion was carried on, shows that a great change had taken place, not only in the form of government, but in the dispositions and character of the people, since the days when a Horsmanden had presided at the trial (if it may be so called) of the unfortunate victims of the Negro Plot! *

Some Trappists from France, and a few Ursulines,† were here for a short time in

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denomination whatsoever, shall be allowed to disclose any confessions made to him in his professional character, in the course of discipline enjoined by the rules or practice of such denomination."—Rev. Stat. of the State of New York, Part III., ch. vii., art. 8, sec. 72. Passed as part of the Rev. Stat. December 10, 1828, and signed by N. Pitcher, Lieut.-Gov.; Governor Clinton having died in February of that year.

* The whole case was reported by Counsellor Sampson, under this title: "The Catholic Question in America: Whether a Roman Catholic Clergyman be in any case compellable to disclose the secrets of auricular confession; decided at the Court of General Sessions, in the City of New York; reported by William Sampson, Esq., one of the counsel in the case. New York, printed by Edward Gillespie, No. 24 William Street, 1813."

† The Ursulines arrived in April, 1812, in company

1812–15; but neither made any permanent establishment.

Amongst the earliest acts of Pius VII., after his return to Rome in 1814, was the appointment of a successor to Bishop Concanen in the person of the Rev. John Connolly, of the same illustrious Order of St. Dominic, and at that time Prior of the Convent of St. Clement's, in Rome. Bishop Connolly was a native of Drogheda, in Ireland, but had spent most of his life in Rome.* I have been fortunate enough to obtain possession of a couple of note-books which be-

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with two Irish Priests (Bishop Bruté's letter to Bishop Flaget, April 15, 1812). They were, I think, brought over by Captain O'Connor, but came on the condition that if no novices entered within three years they were to return. In the actual position of affairs, this could hardly be expected. They were incorporated by the Legislature, by an act passed the 25th of March, 1814: "An act to incorporate the Ursuline Convent of the City of New York," by which Christina Fagan, Sarah Walsh, Mary Baldwin, and others are incorporated, etc., for the purpose of teaching poor children.—John G. Shea.

* He was appointed to New York in the autumn of 1814 (Letter to Dr. Troy, Oct. 1, 1814); was consecrated on the 6th of November, 1814 (Henrion, Eccl. Hist.) He left Rome, January, 1815 (Letter to Bishop Plunkett); ar-

longed to him, and which show with how much care and exactness he managed the affairs of his convent, at a time when all the religious houses in Rome were reduced to great straits on account of the confusion attendant upon the occupation of Rome by the French troops. He also acted for several years as the agent of the Irish Bishops in Rome, and conducted their affairs with great prudence. His experience in these matters, joined to sound learning and much zeal, fitted him very well for his intended

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rived at New York, November 24, 1815, in the ship Sally, from Dublin, after a tedious passage of 68 days.—New York Evening Post, November 25, 1815.

Bishop Connolly was a small-sized man, very neat in his appearance; lived first at 211 Bowery, where Rev. Mr. Carberry lived with him, afterwards in Broome Street, and finally at 512 Broadway, in which house he died. He was very simple in his manners, and most zealous in hearing confessions and attending the sick—singing high mass every Sunday without mitre or crosier. All the clergy then wore white cravats like the ministers. At this time, 1825, there were no houses about the Cathedral. Mr. Idley's house, a small wooden one, which stood where the Asylum is in Prince Street, was the only house on that line between Broadway and the Bowery.—Notes from Conversations with Mr. Hart.

post. In his new diocese, however, everything was to be created; and, whilst his resources were very small, the obstacles in his way were great. The trustee system had not been behind its early promise, and trustees of churches had become so accustomed to have everything their own way, that they were not disposed to allow even the interference of a bishop. Bishop Connolly was not lacking in firmness, but the great wants of his new diocese made it necessary for him to fall in, to a certain extent, with the established order of things, and this exposed him afterwards to much difficulty and many humiliations.

His Diocese, which embraced at that time the whole State of New York and a part of New Jersey, had but four priests, though the number of Catholics in the city alone was from fifteen to twenty thousand. In such a state of things, he was obliged to assume the office of a missionary priest, rather than a bishop; and many still living remember the humility and earnest zeal with which he discharged the laborious duties of

the confessional, and traversed the city on foot to attend upon the poor and sick.

The reader will be pleased with the following extracts from his note-book, which will give, better than any description, an idea of the state of things at that time:

"*March* 10, 1816.* [Wrote] to Dr. Troy an account of my voyage to America; illness here for nearly two months. Catholics dispersed through the country parts of the State of Pennsylvania, New York, Jersey, and New England, where they seldom see a priest: they are not able to maintain one in any par-

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* About this time (1816), the Rev. Mr. Kewley, M.D., rector of the Episcopal Church of St. George in this city, became a Catholic. He was an Englishman by birth, educated at Eton and Cambridge; practised medicine in the West Indies; was ordained an Episcopal minister by Bishop Claggett in 1803; was minister at Emmanuel, Allegany; rector at Chester, Maryland, 1805. In 1806, preached before the Convention; was rector of Episcopal church at Middletown, Conn., from 1809 to 1813, and then of St. George's, New York. He had previously written a work on Methodist Episcopacy. He went abroad after his conversion, and, I have understood, entered a religious House in Belgium, where, as I have been told, Bishop Hobart went to see him at the time he was abroad. Since that

ticular district—ambulatory zealous priests necessary for them, to prevent their children from conforming to the persuasions of neighboring sectaries, who all of them have their respective ministers. Only four priests in this Diocese, though the Catholics of New York and its district are about seventeen thousand. Those of Albany wish to have the Rev. Mr. Corr, of Mary's Lane Chapel, for their priest: they allow about eight hundred dollars a year."

"*March* 8, 1816. Wrote to Rev. Mr. Harold, jr., St. Thomas College, near Black

time, several Protestant ministers in New York have embraced the Catholic religion. To mention those only who were connected with Protestant churches in the city: In 1840, the Rev. Mr. Oertel, a Lutheran minister, was received into the Church by the Rev. William Quarter, of St. Mary's Church; the Rev. J. R. Bayley, rector of St. Andrew's Church, Harlem, in 1842; the Rev. T. S. Preston, assistant at St. Luke's Episcopal Church, in 1849; the Rev. F. E. White, of the Episcopal Church, in 1851; the Rev. William Everett, of the Episcopal Church, in 1851; the Rev. Donald M'Leod, and others. The Rev. John Holmes, who died at the Seminary of Quebec, June 18, 1852, an eloquent preacher and learned professor, was a convert—born, February 7, 1799, at Windsor, Vt.—Notice in Abeille.

Rock, Dublin, informing him that Messrs. Stoughton and Dennis M'Carty prayed to me to write to him, in their name, and that of the other trustees, to come here to serve them, and they will settle his annual salary, and pay the expenses of his voyage on his arrival here."

"*Dec.* 7, 1817. Set out for Philadelphia, where I arrived at seven o'clock in the evening, on my way to Baltimore to assist at the consecration of Rev. Mr. Ambrose Maréchal as Archbishop of Baltimore. His consecration took place on Sunday, the 14th, at his old church of St. Peter's. It was performed by Mons. Cheverus, of Boston. Monsieur De Barth, V. G., of Philadelphia, and I attended. At Baltimore and Philadelphia I received great civilities from many Catholics there, though my stay was short, as I arrived at New York the 20th of said month."

"*May* 30, 1817. [Wrote] to Rev. Michael Gorman, Albany: Should the faithful of different places around and within the district of Albany be required to contribute to the

support of the priest at Albany, it is right that the latter should from time to time give them mass at their respective places of abode on Sunday, and, in that case, an arrangement agreeable to all parties on that subject should be prudently formed by Mr. Gorman. Some trustees desirous that I should write for Rev. Messrs. England and Taylor, of Cloyne."

"*Oct.* 22, 1817. I addressed a letter to Rev. Arthur Langdill, empowering him to celebrate mass, administer the sacraments, preach, teach, and perform all other priestly duties that do not require the episcopal character, throughout this Diocese of New York (excepting the districts of New York and Albany, unless with the consent of clergy serving those two districts), until further orders, or as long as I do not consider it necessary to recall said powers."

"*Oct.* 23, 1817. Answered Monseigneur Maréchal's letter of the 18th inst., informing me that he and Monseigneur Cheverus are for M. De Barth being made Bishop of Philadelphia, informing him that, as none

of the actual prelates of this province consulted me on this business since the Pope's acceptance of his (Mons. Maréchal's) renunciation of that Diocese, I commissioned my agent at Rome to mention to Cardinal Litta the name of the person whom I thought most worthy of said vacant See; and that, as I cannot now contradict what I wrote then to said Cardinal, I shall write to him again on this subject by the first vessel that shall sail from hence to Europe."

"*Jan.* 22, 1818. Empowered the Rev. Charles French, after having preached on the foregoing Sunday at St. Peter's Church, to administer the sacraments and perform all other priestly duties in the Diocese, as other priests do. Sent the Rev. Michael Gorman the Indult for the ensuing Lent. Mentioned the Rev. Mr. French's sermon."

"*Jan.* 29, 1818. I answered the Rev. Arthur Langdill's three letters, and sent him said Indult, and addressed the letter to the care of Mr. M'Intire, New Burg."

"*Feb.* 25, 1818. In a letter to Cardinal

Litta,* dated this day, and delivered by me to Mr. James Irvine, under cover addressed to Mr. John Joseph Argenti. It filled seven pages—and mentioned that I received his Eminence's letters of the 5th of February, 19th of April, and 20th of September, 1817; that I find by them that he had received neither of my two letters of 1816, nor that of 1817—all of which I sent by sure hands going to Leghorn; that my voyage hither in sixty-seven days from Dublin, in stormy weather, was painful, and at times dangerous. A report prevailed here that I was lost at sea; that I found about thirteen thousand Catholics here, with only three Jesuits and F. Carberry to attend them; that I was soon deprived of two of the Jesuits, and thereby forced to discharge both night and day the duties of a parish priest or vicar, more than those of a bishop, till I got lately three good priests from Ireland. At present there are here about sixteen thousand Catholics, mostly Irish; at

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* The celebrated Cardinal de Litta was at this time Cardinal Prefect of Propaganda.

least ten thousand Irish Catholics arrived at New York *only* within these last three years. They spread through all the other States of this Confederacy, and make their religion known everywhere. Bishops ought to be granted to whatever *State* here is willing to build a Cathedral, and petition for a Bishop as Norfolk has done. The present Dioceses are quite too extensive. Our Cathedral owes fifty-three thousand dollars, borrowed to build it, for which it pays interest at the rate of seven per cent. yearly. This burthen hinders us from supporting a sufficient number of priests, or from thinking to erect a seminary. The American youth have an almost invincible repugnance to the ecclesiastical state."

"*Oct.* 31, 1818. Wrote to Monseigneur Maréchal. I approve of his plan of erecting Charleston into a bishoprick, and wish that every one of the seventeen United States had each a Bishop. . . . ."

"*Nov.*, 1818. Wrote to John Joseph Argenti. Many thanks for the marriage dispensations; my joy at his and all his family

being well. Prayed him to assist Mr. Taylor in sending my books and other baggage to Mr. Antonio Felicchi at Leghorn.

"*Nov.*, 1818. Wrote to Cardinal Litta, thanking his Eminence for his kind letter of the 25th of July, and mentioned to him my wish, expressed to Monseigneur Maréchal, that each of these United States had its own bishop, as the best means for steadily propagating religion in them. That the two Carolinas, with Georgia and the Mississippi Territory, will, in less than twenty years hence, require eight bishops, as they form an immense space. That, therefore, it would be better to erect Charleston with South Carolina only into a bishoprick, and to give the bishop powers of administration only over the rest during the pleasure of the Holy See. I prayed him to give them for their new bishop the Rev. Thomas Carberry, whom they wish for. I again prayed him, also, to confer the See of Philadelphia on the Rev. William Harold, since Mr. De Barth has declared publicly that

he will not accept of it unless forced to do so.* . . . .

"*June*, 1819. Wrote to Mrs. Seton by Sister Rose, requesting her to send us two Sisters more, for the Orphan Asylum."

"*March*, 1820. I consigned to Mr. O'Connor yesterday a parcel containing a letter, dated the 10th inst., to Cardinal Fontana, regard-

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[*] The Catholic Almanac for 1822, published by William H. Creagh, under the title of the Laity's Directory to the Church Service, for the Year of our Lord 1822, has the following list of the clergy in the Diocese:

Rev. Dr. John Connolly, Rev. Michael O'Gorman,	St. Patrick's Cathedral.	New York.
Rev. Charles French, Rev. John Power,	St. Peter's,	

Rev. Mr. Bulger, Paterson.
Rev. Michael Carroll, Albany and vicinity.
Rev. John Farnan, Utica and vicinity.
Rev. Patrick Kelly, Auburn, Rochester, and other districts in the western parts of the State.
Rev. Philip Larissy attends regularly at Staten Island, and different other congregations along the Hudson River.

The above almanac was the second Catholic Directory published in the United States. The first almanac, if it could be called such, was published at New York in 1817, by Mr. Field, and contained 68 pages. The present series was commenced at Baltimore in 1833, under the title of the "United States Catholic Almanac, or Laity's Directory, for the year 1833. Baltimore, published by James Myers, near the Cathedral."

ing my disputes with the Trustees of St. Peter's Church. Mr. Taylor's departure for Rome."

"*April* 20, 1820. Wrote to Rev. John Du Bois, Mount St. Mary's, near Emmetsburg, Maryland, praying him, in the name of the Trustees of the Cathedral, to send us Sister Jane as soon as possible to take charge of our female *free* school."

"*June*, 1820. Wrote to Rev. J. Dunne, Preston, England, thanks for the letters and printed documents. Prayed him to send me three copies of Dr. Milner's End of Controversy, also three copies of Mr. Thomas Ward's interesting controversy with Robert Ritscal, Vicar of Hexham. I mentioned my warm contests with some of our trustees, until they were lately turned out of office by the congregation."

"*August*, 1820. Gave a letter in Latin to Mr. Thomas A. Duffy, for the Bishop of Havana, as he is going there to practise medicine."

"*Sept.*, 1823. Wrote to Giovanni Guiseppe Argenti, recommending Bishop Hobart to his

kindness; that I am to send him in a few days the state of this Diocese, my health and fatigues during these fourteen months past in the yellow fever and other kinds of fevers . . ."

It is to be regretted that the Bishop's journal is so brief and imperfect, as otherwise it would no doubt have afforded us many interesting particulars connected with the rise and progress of Catholicity in this city.

During his Episcopate, he ordained the following priests: Rev. Michael O'Gorman, in 1815; Rev. Richard Bulger, 1820; Rev. Patrick Kelly, 1820 or 1821; Rev. Charles Brennan, 1822; Rev. John Shanahan, 1823; Rev. John Conroy, 1825. The Rev. Messrs. O'Gorman and Bulger were both natives of the city of Kilkenny, in Ireland, and were educated in the college of that city, under Dr. Kelly, afterwards Bishop of Richmond, in Virginia, and, finally, of Waterford, in Ireland.

Mr. O'Gorman exercised for some years

the duties of a missionary priest at Albany and its vicinity, and, in 1819, was brought to this city by Bishop Connolly, to be his assistant at the Cathedral. He was a zealous priest, and much beloved by the Bishop.

The Rev. Mr. Bulger was first sent on the mission to Paterson, in New Jersey, where he labored with great fidelity.* During his missionary expeditions through various parts of the State, he was often exposed to insults, and underwent many hardships, which his ardent zeal and buoyant spirits enabled him to bear not only with patience, but cheerfulness. A large stone was thrown at him through the window of

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* He was accustomed to tell many laughable stories of his adventures. Trudging along one day on foot, carrying a bundle containing his vestments and breviary under his arm, he was overtaken by a farmer and his wife in a wagon. The farmer invited Mr. Bulger to ride; but it having come out in the course of the conversation that he was a priest, the wife declared that he should not remain in the wagon, and he was consequently obliged to get out and resume his journey on foot. It should be added that the farmer afterwards applied to Father Bulger for instruction, and was received into the Catholic Church.

his bed-chamber, which nearly cost him his life. On this occasion he published a letter addressed to the inhabitants of Paterson, which excited a good deal of attention, and made him many friends even amongst those who had been most opposed to him. He was afterwards on the mission in Albany and Utica, but did not confine his labors to those places, but visited the scattered Catholics through all parts of what is now the Diocese of Albany. The Rev. Mr. Shanahan informed me that he had read letters addressed by him at that time (1823–24) to the Rev. Mr. O'Gorman, full of interesting details in regard to his missionary labors and the condition of the Catholics in those parts.

Both Mr. O'Gorman and Mr. Bulger died within eight days of one another, at Bishop Connolly's house, in Broadway, in the month of November, 1824, and are buried on the left hand as you enter the Cathedral, near the south door. The good Bishop, worn out by his labors and anxieties, soon followed his faithful associates.

He died at his residence in Broadway (No. 512) on the 5th of February, 1825, and was buried under the Cathedral, near the altar.*

The Sisters of Charity were first sent here from Emmetsburg, at Bishop Connolly's solicitation, to take charge of the Orphan

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* From a letter of Sister Elizabeth's to the Rev. Mr. Bruté, I find that he was taken sick immediately after his return from Mr. O'Gorman's funeral. "I write," says the Rev. Mr. Shanahan, in a letter (Feb. 8) to the same, "to inform you of the death of our venerable Bishop, who, after attending a funeral this day week, departed this life at seven o'clock on Sunday evening. He was taken to St. Peter's last evening, from which church the procession will proceed to St. Patrick's, where he will be buried to-morrow (Wednesday), as near the altar as the custom of the Church will allow." When the new vaults were built, his remains were placed in the one appropriated to the clergy.——"The remains of the pious, worthy, and venerable Bishop Connolly were entombed yesterday afternoon, attended by a larger concourse of people than is usual on such occasions. For the last two days the body of this good man lay in state in the central aisle of St. Peter's Church, in Barclay Street, and it is said that not less than thirty thousand persons visited this novel exhibition. Everything connected with this ceremony was conducted in a most solemn, appropriate manner, and reflects much credit on the Catholics of our city."—N. Y. Gazette, Thursday, Feb. 10, 1825.

Asylum, which was incorporated in 1817, under the title of the "New York Catholic Benevolent Society." The first Superior was Mother Rose White. They occupied a small wooden building on the site of the present Orphan Asylum, in Prince Street. Sister Elizabeth (Boyle) was Superior from 1822 until 1846, when the new arrangements were made in regard to the Sisters of Charity. As the Catholic population increased, other charitable institutions were committed to their care: in 1830, the Asylum in Brooklyn; in 1830, the school attached to St. Peter's Church, and St. Joseph's School, East Broadway; in 1833, the Half Orphan Asylum, at the corner of Eleventh Street and Seventh Avenue; and, in the same year (1833), St. Mary's Schools.

The present Asylum in Prince Street was commenced, and the main building erected, in 1825; the west wing in 1833, the east wing in 1834.

CHAPTER IV.

Vacancy of See—Appointment of Bishop Du Bois—State of his Diocese—Trusteeism—College at Nyack—At Lafargeville—New Churches—Cemetery—German Mission and its Founder—Eminent Clergymen—Catholic Papers—Libels on Catholics—Maria Monk—Appointment of a Coadjutor—The Bishop resigns the Administration to him.

DURING the nearly two years that the See of New York remained vacant, it was administered by the Very Rev. John Power, who had been appointed Vicar-General by Bishop Connolly. Dr. Power was born near Roscarberry, County Cork, in Ireland, of a very respectable family, on the 19th June, 1792. He was educated at Maynooth, where he distinguished himself as a scholar—was for a time Professor in the Episcopal Seminary at the Cove of Cork, and afterwards Curate at Youghal. In 1819, at the solicita-

THE NEWBERRY LIBRARY CHICAGO

tion of the Trustees of St. Peter's, he came to this country and became pastor of that church, and vicar-general to Bishop Connolly. He was an eloquent preacher, and for many years an active and zealous missionary. In the yellow fever of 1819 and 1822, and the first cholera of 1832, he performed faithfully the duties of a good pastor. He was from the commencement a most zealous friend of the Orphan Asylum, took the liveliest interest in all that concerned it, and preached many admirable sermons in its behalf. His last years were harassed by the most painful attacks of rheumatic gout, which he suffered with the most cheerful resignation. The embarrassment which had gathered around his church from the extravagant expenditure of the trustees saddened his declining days. He died on April 14, 1849, and was buried under the Cathedral of St. Patrick.

The Rev. John Du Bois, President of St. Mary's College, Emmetsburg, Maryland, was chosen by the Holy See to succeed Bishop Connolly in the Diocese of New York.

Bishop Du Bois was born in Paris, on the 24th August, 1764, of respectable parents, in the middle rank of life. Bishop Bruté speaks in a manuscript note, in my possession, of having seen his mother at Paris in 1815—"a venerable woman," he says, "over eighty years of age, with a heart full of tenderness and a mind still strong, even at that age. I was much impressed with her lively sensibility when I spoke to her of her worthy son." He was educated at the College of Louis le Grand, which had been the chief college of the Jesuits at Paris, and of which they had been so iniquitously deprived. The Government, however, had endeavored to keep up its reputation, by providing the most eminent professors. At the time that young Du Bois entered it, the Abbé Proyart was the principal, and the Abbé de Lille was one of the teachers. Many of his fellow-students were afterwards distinguished men, among others Father McCarthy, the Abbé Le Gris Duval, the Abbé Leontard, who afterwards founded the College Stanislaus, and others. Robespierre

and Camille Desmoulins, characters of a very different sort, were also his fellow-students.* He himself was naturally of bright and penetrating intellect, and distinguished himself so much in his studies as to attract the particular attention of De Juigné, at that time Archbishop of Paris. He made his theological studies at the Seminary of St. Magloire, conducted by the Oratorians, and distinguished himself by the brilliancy of the "Theses" which he sustained in this seminary and at the Sorbonne. While yet a student he received a benefice (a Prieuré) in the vicinity of Paris, and was ordained, by a dispensation, when under age, in 1788 or 1789. He was appointed an assistant priest at the Parish Church of St. Sulpice, and had the charge of some of the houses of the Sisters of Charity which were in that parish, particularly of the Hospice de Petites

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* Bishop Bruté mentions, in one of his notes, that, during the height of the Reign of Terror, Robespierre, meeting Mr. Du Bois, invited him to breakfast with him, and that it was by his connivance that he was able to escape from France.

Maisons for the insane—a charge which he afterwards often spoke of as having prepared him, in the designs of Providence, for the responsible duties which he exercised in after years towards the Sisters of St. Joseph, at Emmetsburg. He distinguished himself as a faithful and zealous priest, and remained in Paris some time after the breaking out of the Revolution; but at length, being hindered by the violence of the persecution from exercising his duties as a priest, he determined to go to America. Having obtained letters from Lafayette, through the influence of the family of de Noailles, to several distinguished persons in the United States, he went in disguise to Havre de Grace, and sailed from thence to Norfolk, where he arrived in August, 1791.

Having received faculties from Bishop Carroll, he exercised the holy ministry in various parts of Virginia and Maryland. He lived for some time with Mr. Monroe, afterwards President of the United States, and in the family of Gov. Lee, of Mary-

land. After the death of Father Frambach, he took charge of the mission of Frederick, in Maryland, of which mission he may be said in reality to have been the founder. When he arrived there he celebrated mass in a large room which served as a chapel, and afterwards built the first church. But though Frederick was his headquarters, he did not confine himself to it, but made stations throughout all the surrounding country, at Montgomery, Winchester, Hagerstown, and Emmetsburg, everywhere manifesting the same earnest zeal and indomitable perseverance. Bishop Bruté relates as an instance of his activity and zeal, that once, after hearing confessions on Saturday evening, he rode during the night to near Montgomery, a distance of thirty-five to forty miles, to administer the last sacraments to a dying woman, and was back hearing confessions in the morning, at the Mountain, singing high mass and preaching, without scarcely any one knowing that he had been absent at all.

In 1808, the Rev. Mr. Du Bois, having

previously become a member of the Society of St. Sulpice, in Baltimore, went to reside at Emmetsburg and laid the foundation of Mount St. Mary's College, which was afterwards destined to be the means of so much usefulness to the Catholic Church in America. From this point, now surrounded by so many hallowed associations in the minds of American Catholics, by the sound religious education imparted to so many young men from various parts of the United States, "by the many fervent and holy priests, trained under his direction," and by the prudent care with which he cherished the rising institute of the Sisters of Charity at St. Joseph's, he became the benefactor, not of any particular locality, but of the whole Catholic body throughout the United States. When the history of St. Mary's College shall be written, the account of its first establishment will present an instance of unwearied perseverance and energy such as has seldom been seen.

On the death of Dr. Connolly, the Rev. Mr. Du Bois was called from the scene of

his most beneficial labors, though now advanced in years, to administer the Diocese of New York.* As soon as he was informed that the Sovereign Pontiff had directed him to take charge of the vacant See, he immediately addressed himself to his new work with the same alacrity and earnestness as when, years before, he had entered upon his missionary labors amongst the scattered Catholic population of Virginia and Maryland. He was consecrated on the Sunday before All Saints† (October 29, 1826), by Archbishop Maréchal, in the

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* Bishop Du Bois was very gentlemanly in his manners. He called to pay his respects to General Jackson when he visited New York whilst President, and the General said afterwards that he was the most complete gentleman he had ever met with. He was very exact. Lived when he first came here in Prince Street, corner of Crosby. President Monroe died in the next house. Moved from there to the house in Mulberry Street which was built for him—half of the present residence.—Notes from Conversations with Mr. Hart.

† Charles Carroll, of Carrollton, gave him his cross and ring.—Letter to Propag. de la Foi, p. 451, vol. iv., Annales.

Cathedral of Baltimore, and took possession of his new See on All Saints Day.

I have in my possession a letter written by him a short time afterwards to his friend and fellow-laborer in Maryland, the Rev. Mr. Bruté, in which he gives a sad picture of his new field of labor. A large and rapidly increasing Catholic population, with only four priests,* and without the means of providing more. The few churches were loaded with debt, and most of those who had the temporary management of them, under the title of trustees, by their carelessness and inexperience only rendered the matter worse. Reasonable as the system would seem to be in theory, and advantageous as it might be in many respects, if properly exercised, it can hardly be conceived how far the greater part of these

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* The Truth-Teller for the 16th of September, 1826, contains the following list of clergy in the City of New York:

St. Peter's Church,	Very Rev. J. Power, V.G., Rev. Mr. Malou.
St. Patrick's Church,	Rev. T. C. Levins, Rev. William Taylor.
St. Mary's Church,	Rev. Hatton Walsh, Rev. T. Maguire.

persons forgot the object for which they were appointed; puffed up by the pride of office, and the influence which their position gave them, they came to consider themselves as representatives of the popular interests, and without any accountability to the Bishop for the manner in which they managed the temporal affairs of the various churches. This bad spirit, which, as we have seen, began with the very commencement of Catholicity in New York, had increased with the growth of the Catholic body, until all the laws of the Church were subverted by them. While they still pretended to yield obedience to the Bishop and clergy in spiritual matters, they endeavored, under the plea that their consciences would not permit them to pay the money of the congregation to persons unacceptable to them, to interfere in the appointment of clergymen, and to force such priest as they became attached to upon the Bishop. I find on the record of St. Peter's Trustees an instance where an expressed wish of the Bishop was unani-

mously voted down by the Board of Trustees, and thus disposed of; they drove out priests from serving in the Church who said things displeasing to them, as in the case of the Rev. William McNamara. It is not to be doubted that Bishop Connolly's days were shortened by the vexations he had to suffer from them and their constant interference with him in the discharge of his duties.

When Bishop Du Bois arrived here, he found the system established in its most odious form, and the trustees had virtually the entire government of everything. On account of circumstances, he was not able to extirpate the evil, but he resisted it manfully. On one occasion, when he had appointed a clergyman to the pastorship of the Cathedral, instead of another priest more acceptable to the trustees, they refused to give any support to the priest thus appointed, and finally succeeded in having the appointment withdrawn, while they were at the same time paying a salary to the other, though he was suspended. A com-

mittee of the trustees waited upon Bishop Du Bois, and informed him with many expressions of respect that, having been appointed by the congregation as the representatives of their interest, they could not conscientiously vote the Bishop's salary unless he gave them such clergymen as were acceptable to them. The answer of the Bishop was one worthy of being recorded. He listened to their representations with great patience, and then quietly answered, "Well, gentlemen, you may vote the salary or not, just as seems good to you. I do not need much; I can live in the basement or in the garret; but whether I come up from the basement, or down from the garret, I will still be your Bishop." Still he was not in a situation to put an end to the evil, and was hampered and interfered with by them during the whole course of his administration.* He set himself, however, to

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* The trustee system, as it had been carried on in the Diocese of New York, was done away with by the Right Rev. Bishop Hughes in 1838. Soon after his appointment to the Coadjutorship of the Diocese, the trustees,

work with his accustomed energy, and did all that was in his power to meet the difficulties by which he was surrounded. Like his predecessor, he was obliged, on account of the limited and inadequate number of clergymen, to discharge the duties of a missionary priest in his episcopal city, in visiting the sick and hearing confessions—all of which he did with his accustomed zeal and cheerfulness. "I am obliged," as he says in a letter written to the Council of the Propagation of the Faith at Lyons, "to fulfil at

by certain high-handed measures (especially by sending a constable into the Sunday-school to remove one of the teachers who had been appointed by him), afforded him an opportunity of calling the Catholics to a sense of their duties in this respect, and of restoring the discipline of the Church, which had been so widely departed from. In February of that year he issued a pastoral address to the congregation of St. Patrick's, giving a clear exposition of the whole subject—of the abuses which were practised, and of his firm determination to correct them. A meeting was held in the school-room on the afternoon of the Sunday on which the pastoral was issued, and he presided. It was there determined that the whole system should be regulated for the future in accordance with the principles laid down by the Bishop. The whole evil may be said to have ceased from that moment.

the same time the duties of a bishop, parish priest, and catechist."

Soon after his establishment in New York, he made a visitation of his Diocese, an account of which he has given in a letter to the Secretary of the Association for the Propagation of the Faith, and which was published in their Annals.* He computes the number of Catholics in the city at that time at 35,000, and 150,000 in the whole Diocese. To supply the spiritual wants of this great multitude, there were in the city but four or five priests, and but four churches: the old Church of St. Peter's; the new Cathedral, not yet entirely finished; the old Church of St. Mary's, in Sheriff Street, purchased from the Presbyterians in 1826;† and Christ Church, in Ann Street, purchased

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* Dated Rome, the 16th of March, 1830.—An., vol. iv., p. 449.

† Old St. Mary's was a frame building, 45 × 60 feet, with brick front, erected in 1820. It was opened May 1, 1826. In 1829, notice is given of an intention to enlarge St. Mary's Church, on account of the rapid increase of the Catholic population in the *upper* part of the city.

from the Episcopalians in 1827.* There were but nine edifices in all the rest of this vast Diocese that could be called churches in any proper sense of the word. It might be mentioned, as affording an idea of the state of the Diocese at that time, that he found from seven hundred to eight hundred Catholics in Buffalo, instead of the sixty or seventy which he had been led to expect, and that he was obliged to hear the confessions of two hundred of them by means of an interpreter. In the letter above referred to, he expresses his desire to obtain the means of erecting a hospital and a college. The first design he was not able to realize; but soon after his return, he commenced the erection of a college at Nyack, on the Hudson River.† This institution he intended to be on the plan of the one he had so successfully founded at Emmetsburg, including a seminary for ecclesiastical stu-

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* Letter to the Propag. de la Foi.—Annales, vol. iv., p. 454.

† The corner-stone of the college at Nyack was laid on the 29th of May, 1833, by Bishop Du Bois.

dents, with an ordinary collegiate school, where the ecclesiastical students should take part in the instruction: a system liable to many objections, but at the same time not without great advantages, especially in a new diocese and new country, where there are not sufficient means for the erection of a proper ecclesiastical seminary.* The good Bishop was, however, disappointed in the fond hopes he had indulged. The building was nearly completed when it was entirely destroyed by fire; and, as it had not been ensured, he was obliged for the time to suspend the undertaking. A portion of the materials were carried to Brooklyn, where Mr. Cornelius Heeny had offered some lots for the erection of a college; but, as he afterwards refused to give a proper deed until the building was completed, the design was abandoned, and no other effort was made until 1838, when the estate of Grovemont, in Jefferson County, was purchased of Mr. Lafarge.†

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* See his Pastoral Letter on the subject, Feb. 23, 1834.

† An attempt was made, in 1829, to introduce a higher

Bishop Du Bois, encouraged by the success that had attended upon Mount St. Mary's College, was disposed to have that of his Diocese at a distance from all large cities, as being in every respect more favorable to the progress and happiness of the students. It was found, however, that in the case of the institution at Lafargeville, the distance was too great, and the access to it inconvenient; it was therefore determined to obtain a proper locality for the purpose nearer to the City of New York, and, in consequence, the farm known as that of Rose Hill, at Fordham, Westchester Co., was some years after purchased by the Rt. Rev.

order of Catholic schools into the city, and an institution was opened under the supervision of a person spoken of as Brother Boylen, which seems to have been encouraged by the clergy and the more respectable portion of the laity, but which apparently, through the inefficiency of the superior, fell through.

In 1830, the Sisters of Charity opened a pay school for female children at 261 Mulberry Street. This was during the absence of Bishop Du Bois in Europe. The notice calling the public attention to it was signed by the Very Rev. John Power, V. G., and by Messrs. Dennis M'Carthy, Francis Cooper, and Cornelius Heeny.

Bishop Hughes, at that time Coadjutor and Administrator of the Diocese. Though not successful at the time in carrying out the views which he had so much at heart for the education of the youth of his Diocese, and the establishment of an ecclesiastical seminary, Bishop Du Bois continued to labor with his usual zeal for the establishment and diffusion of religion throughout his vast Diocese. He made several visitations, and did all that was in his power to provide for the spiritual wants of the people committed to his care; and before his death he was cheered by beholding the fruits of his exertions in the gradual increase of churches and in the number of zealous and devoted priests. In addition to the churches erected in various parts of the Diocese, the new Church of St. Mary's, corner of Grand and Ridge Streets,* was erected in 1832–33, the old one in Sheriff Street having been destroyed by fire in 1831—as was supposed, the work of an incendiary.

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* The corner-stone of St. Mary's Church was laid on Monday, April 30, 1832, by Bishop Du Bois.

In 1833, it was discovered that the walls of Christ Church in Ann Street were insecure; and the celebration of divine worship was discontinued in it, and measures were immediately taken for the erection of the new Church of St. James, in James Street. It was completed in 1837, and blessed by the Right Rev. Bishop.*

In 1834, the new Church of St. Joseph's, corner of Barrow Street and Sixth Avenue, was blessed and opened for divine service.†

In the same year it was found necessary to purchase a large plot for a cemetery, as the grounds attached to the churches were insufficient.‡

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* While the new church was building, the congregation occupied the second story of a large building, 33 Ann Street. The Rev. Mr. Schneller was at that time pastor.

† The corner-stone of St. Joseph's Church was laid on the 10th of June, 1833; blessed in March, 1834.

‡ The following notice fixes the time: "Saturday, December, 21, 1833.—Notice is given, that the New Burying Ground on Eleventh Street, between Avenue A and First Avenue, is prepared to receive the dead; the old one being nearly full." The first Catholic burying ground in the City of New York was at St. Peter's Church; the second, the grounds about, and the vaults under, St.

In the same year (1834), the German Catholics purchased of John J. Astor lots for a church in Second Street, between First Avenue and Avenue A, upon which the old Church of St. Nicholas was erected.

The first priest who labored exclusively amongst the German Catholics in the City of New York was the Rev. John Raffeiner, from the Diocese of Brixia in the Tyrol, who came to this country in 1833. The first place where he officiated in the City of New York was in a small Baptist meeting-house at the corner of Delancey and Pitt Streets, which they hired for the purpose. In 1835, he commenced the erection of St. Nicholas Church, in Second Street, and went to New Orleans to collect money for the purpose.* He remained seven years

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Patrick's Church; and the third on Eleventh Street. The last having become full, the Alsop Farm, on Newtown Creek, L. I., was purchased for the purpose of a cemetery. A portion of it was consecrated for the reception of the dead, under the name of Calvary Cemetery, in August, 1848.

* The corner-stone was laid on the 28th of April, 1835,

pastor of St. Nicholas, having for assistant the Rev. Father Balleis, O. S. B. During this period his labors were not confined to the City of New York. It was chiefly through his exertions that the church at Macopin,* New Jersey, was erected. He was accustomed also to pay a yearly visit to the German Catholics in the City of Boston, and laid the foundation of the Church of the Holy Trinity there. He

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by the Very Rev. Dr. Power. It was blessed and opened for service on Easter Sunday, 1836.

* Three German families settled at this place some years before the Revolution. They were from Baden (Silva Nigra); their names were Marion, Schulster, and Stobel. Stobel was a Protestant, but most of his descendants became Catholics. They form still a little Catholic colony at that place, remarkable for their fervent piety. The son of the founder of the colony, Marion, who was but four years old when he came to this country, lived to be upwards of a hundred years old. In the notice of the blessing of the church, in the Truth-Teller of December, 1849, he is spoken of as being one hundred and five years old, and in good health. They were for many years attended from time to time by priests from Philadelphia; amongst others by Father Farmer, whose memory is still in benediction amongst them. When New Jersey was divided between the Sees of Philadelphia and New York, they came under the jurisdiction of New York.

was also the first German priest who officiated at Utica, Rochester, and Albany. He also visited the Germans scattered through New Jersey; and, in 1839, he erected the old Church of St. John Baptist, in Thirtieth Street, and took charge of it until Father Kunze came, in 1840. In 1841, he commenced the erection of the Church of the Most Holy Trinity, in Williamsburg, where he has since resided.

In 1835, St. Paul's Church, Harlem, was erected, under the supervision of the Rev. Michael Curran, Sen.

In 1836, Transfiguration Church was opened for service under the pastoral charge of the Very Rev. Felix Varela,* in Cham-

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* The Very Rev. Felix Varela, D.D.. was born at Havana, on the Island of Cuba, in 1787. He early distinguished himself for his talents and zeal for every good work. In 1821, he was sent by the clergy of Havana as their delegate to the Spanish Cortes, and, after the abrogation of the Constitution by Ferdinand, came to this country in 1823. He landed at Philadelphia; but the next year (1824) he came to New York, and, having received faculties from Bishop Du Bois, he entered upon that career of charity and self-devotion which has made

bers Street. In the same year (1836), the old Church of St. Peter's having exhibited evidence of decay, it was determined to erect a new church. Mass was celebrated in the old church for the last time on the 28th of August. The corner-stone of the new

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his name one of benediction in the City of New York. He was at first assistant at St. Peter's; then pastor of Christ Church, in Ann Street; and afterwards of Transfiguration Church, in Chambers Street. He died at St. Augustine, Florida, where he had gone for the benefit of his health, on the 18th of February, 1853. See an extended notice of his life and labors in the Freeman's Journal, March 19, 1853.

The name of the Rev. Alexander Mupietti is associated with that of Father Varela in the minds of the Catholics of New York. Father Mupietti, a native of Italy, was of the Order of the Carthusians, and had been, I believe, on the mission in Turkey. Passing through New York on his way to New Orleans, he was prevailed upon by Father Varela to remain and assist at Transfiguration Church. Though afflicted and oppressed with an incurable disease, he labored here for five years with a zeal which no suffering could abate. His day was divided between the confessional and the bedside of the sick; and all flocked to him for advice and direction. He died the death of the just on the 21st of March, 1846; and the immense crowds of people who followed his body to the grave testified to the impression which his virtues had made upon every heart.

edifice was laid by Bishop Du Bois on the 26th of October. On the first Sunday of September, 1837, mass was celebrated in the basement; and on the 28th of February, 1838, the church itself was blessed and opened for Divine service by the Rt. Rev. Bishop Hughes. During this time, also, several churches were erected in New Jersey, on Long Island, and in other parts of the Diocese.

This slow but sure progress of the Church was not made without much opposition.*

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* In 1833, a number of Protestant clergymen initiated a crusade against the Catholics in a way that was extremely curious, and which, on examination, gives a by no means exalted idea of their learning, good faith, or even dexterity. Led on by some wild assertions of the Rev. T. Hartwell Horne in regard to the original edition of the Rhemish Testament, and by the belief that certain suppressed editions of this Testament were issued from time to time by the Catholic clergy, but cautiously withheld from Protestants, these poor creatures thought that they would accomplish a tremendous work by reprinting the original edition.

A volume accordingly appeared in 1834 with two recommendations signed by a long list of Protestant clergymen and by a certificate signed by John Breckinridge, William C. Brownlee, D.D., Thomas De Witt, D.D., Duncan

The Rev. Dr. Varela, the Rev. Dr. Power, and the Rev. Mr. Schneller, did good service

Dunbar, Archibald Maclay, and William Patton, in these words: "We have compared this New York edition of the Romish Testament and Annotations with the first publication of that volume, which was issued at Rheims in 1582, and, after examination, we do hereby certify that the present reprint is an exact and faithful copy of the *original work* without abridgment or addition, except that the Latin of a few phrases which were translated by the annotators, and some unimportant expletive words, were undesignedly omitted. The orthography also has been modernized."

The unsigned Introductory Address—a marvel of ignorance, violence, and prejudice—also avers: "From the *original* volume, the ensuing work has been exactly printed."

Yet it will scarcely be believed that in this they stated what was not a fact. Their volume was not reprinted from the edition of the Catholic Testament published at Rheims in 1582—that noble translation of Gregory Martin and Cardinal Allen; a volume that no man can look upon without reverence; issued at the risk of life, purchased and read by our Catholic ancestors in secret, as confiscation and death were the penalty of Catholic Bible-reading—a work issued when England's scaffolds ran red with the blood of Catholic priests and laymen, twenty martyrs to their faith having been executed in 1581–84, and more in the following years.

This was no book for such men to know or appreciate. If the notes are often plain and harsh, the Catholics of that day—wronged, persecuted, hunted down, misrepresented for adhering to a faith so long gloriously held by the whole

to the Church, by many able controversial articles, defending its doctrines and princi-

English—nation, could not be expected to answer violence and slander in honeyed tones borrowed from the voluptuous saloons of the depraved court and courtiers of Elizabeth. They spoke plain, homely Saxon English.

The getters-up of the New York edition printed what they did print, not from the venerable edition of Rheims, but from a book which bears this courteous title: "The Text of the New Testament of IESVS CHRIST, translated out of the Vulgar Latin by the Papists of the traiterous Seminarie at Rhemes. . . . . Whereunto is added the Translation out of the Original Greeke, commonly used in the Church of England, with a confutation of all such Arguments, Glosses, and Annotations as contain manifest Impietie or Heresie, Treason and Slanders against the Catholike Church of God, and the true Teachers thereof, or the Translations used in the Church of England. . . . By M. Fulke, D. in Divinitie. London, 1601, folio."

Allusions in the reprint show that this was the source, and a comparison proves that they really reprinted from Fulke's scurrilous book.

They omit the Rhemish title-page and make up one from some modern Testament. Fulke omits the Rhemish title. They, with Fulke, entirely omit the Censure and Approbation on the back of the Rhemish title, showing what sanction the book had.

The original Rhemish does not divide the preface into sections; Fulke does, and the reprint does, lumping some shorter ones at the end, so that the numbers vary slightly but always beginning by one of Fulke's.

ples against the bitter attacks of the notorious Dr. Brownlee and others.* Amongst

A page headed "The signification or meaning of the numbers and marks used in this New Testament," is also omitted by both.

Fulke left in the margin notes to which he did not object; where he did object, he gives the Rhemish notes at the end of the chapter, with his answer after each. Now these notes left in the margin by Fulke are omitted in the reprint, having evidently been overlooked till too late; then a few were given in the errata. Now, it would have been a most extraordinary coincidence that printers setting from the original Rhemish could have accidentally omitted precisely the notes that Fulke left in the margin.

But the whole affair was a blunder which the prodigious bibliographical ignorance of all these learned gentlemen can alone explain. Fulke published his work to show the superiority of the Bishops' Bible, so called, over that of Rheims, yet this very Bishops' Bible was in a few years discarded; and King James's translators, as all Protestant translators down to those of the Bible Union in this country, recognized the learning, ability, honesty, and fidelity of the Rhemish translators, Gregory Martin and Cardinal Allen, and in their new version of the New Testament adopted many of the Rhemish renderings in preference to those of previous Protestant translators from Tyndale down. Confront the editions, and as you turn over Matt. i. 1 and 21; ii. 6 and 10; v. 1; vi. 1, 6, 7, 24, 25, 29, and so on to the end, show a constant use and adoption of the Rhemish renderings.—J. G. Shea.

* Most of these articles appeared in the pages of the

the many unprincipled efforts made to arrest the progress of the Catholic Church at this time, was the publication of false and impure books, pretending to disclose the secrets of monasteries and convents (Louise, or the Canadian; Rebecca Reid's Narrative, etc.) One of the most remarkable was that printed under the title of "Awful Disclosures by Maria Monk," in 1836. A more infamous attempt was probably never made

New York Weekly Register and Catholic Diary, edited by Rev. Mr. Schneller. It was commenced on the 5th of October, 1833. In October, 1834, the Rev. Thomas C. Levins was associated with him in the editorship. It was discontinued in October, 1836. The first number of the Truth-Teller was published on the 2d of April, 1825, under the editorial charge of Mr. William Denman. Many other journals and periodicals, intended for the explanation and defence of Catholic principles, were started, but had generally a comparatively short existence. The New York Catholic Register was commenced in 1839; the New York Freeman's Journal in 1840. In January, 1841, the two papers were united under the title of the "New York Freeman's Journal and Catholic Register." It was first edited by James W. White, Esq.; afterwards by Mr. Eugene Casserly, John T. Devereux, Esq., etc. In 1842, it came into the hands of the Right Rev. Bishop Hughes; and, in 1847, was sold by him to Mr. J. A. M'Master, its present proprietor and editor.

to bring discredit on the Catholic Church. It was published with the approbation and assistance of many Protestant ministers; but was denounced by several of the secular journals as a libellous and infamous book from the very outset. For a while it had a very large circulation; and, being believed by the ignorant and prejudiced, excited a strong feeling of hostility against the Church. In attempting, however, to do their work thoroughly, its authors rather overdid it. Its charges were so atrocious that they had the effect of exciting suspicion of untruth even in the minds of prejudiced persons. The authorities of Montreal, and even the Protestant clergy of the city, denounced the work as untrue soon after it was published; but the full and complete exposure of the imposture was made by Col. Stone, editor of the New York Commercial Advertiser.* Determined

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* I suppose that the petition presented by Mr. Clay to the Senate of the United States, in 1837, from sundry inhabitants of Sullivan County, in this State, must have been one of the fruits of this precious forgery. The petitioners

to investigate the matter thoroughly, he went to Montreal, and having been permitted to examine every portion of the Hôtel Dieu, the pretended scene of the enormities described in the book, he became convinced that the author of it was not even acquainted with the locality she pretended to describe. Assured that the whole was an entire and base forgery, he did not hesitate to denounce it as such; and, in the course of his exposure, gave good evidence that some of the *reverend* persons connected with it had known that it was an entire fabrication from the commencement: in fact, it could not be otherwise, for the lies were so palpable that, as the Courier and Enquirer remarked at the time, "to read it would most thoroughly remove any lingering doubt that may perchance remain on the

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pray Congress to deny the privilege of citizenship to Roman Catholics, or, in other words, to exclude persons of that creed from exercising the elective franchise, unless they should renounce their religion; also, to appoint sheriffs and officers to inspect monasteries and convents and other religious establishments of Catholics.

minds of a few as to the fathomless falsehood of this shameless imposture."*

In 1837, the Rev. John Hughes, pastor of St. John's Church, Philadelphia, was appointed by the Holy See as Coadjutor of New York. He was consecrated in St. Patrick's Cathedral, New York, on the 9th of January, 1838,† by the Rt. Rev. Bishop Du Bois, assisted by the Rt. Rev. F. P. Kenrick, Bishop of Philadelphia, and the Rt. Rev. Benedict Fenwick, Bishop of Bos-

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* I remember seeing in the police reports of 1849 that the pretended authoress was taken up in the Five Points for stealing, and placed in the Tombs. She died shortly afterwards, I believe, on Blackwell's Island.

† Under the title of Bishop of Basileopolis *in partibus infidelium.*

Bishop Hughes was born at Annaloghan, County Tyrone, Ireland, June 24, 1797. He was educated at Mount St. Mary's College, Emmettsburg, Md.; was for several years pastor of St. John's Church, Philadelphia; consecrated Bishop of Basileopolis *in partibus*, and Coadjutor of New York, January 7, 1838; became Bishop of New York on the death of Bishop Du Bois, December 20, 1842; first Archbishop on the 3d of October, 1850; and died January 3, 1864. His life has been ably written by John R. G. Hassard, Esq.; 1 vol. 8vo: D. Appleton & Co., New York, 1866; and his works published in two volumes 8vo: L. Kehoe, New York, 1864–5.

ton. He immediately entered upon the active discharge of the duties of his office.

Bishop Du Bois' health had been gradually failing; and, in about a fortnight after the consecration of his Coadjutor, he was attacked by a partial paralysis, from which he never fully recovered.[*]

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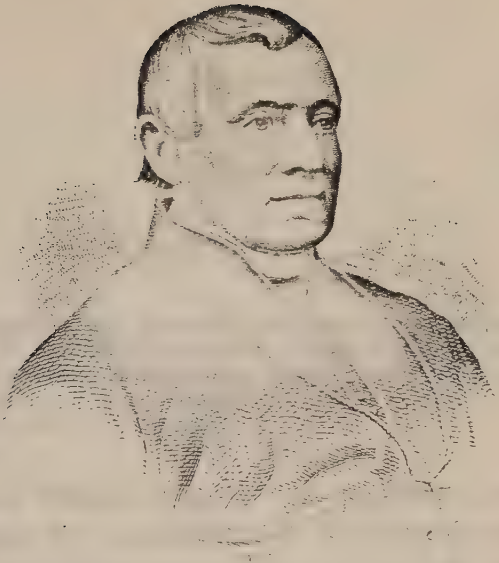
[*] The Right Rev. Bishop Du Bois died at his residence in Mulberry Street, on Tuesday, the 20th of December, 1842. After the appointment of Bishop Hughes as Administrator, his health did not permit him to take any active part in the government of the Diocese; but his interest in everything that was contemplated or done for the advancement of religion remained unabated amidst all his infirmities. He was buried, at his own request, under the pavement immediately in front of the main entrance to the Cathedral.



MOST REV. JOHN HUGHES, D.D.

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CHAPTER V.

Administration of Bishop Hughes—St. John's College organized—Convent of the Sacred Heart—New Church—Church for the French—Fathers of Mercy—German Mission of the Redemptorists—The School Question—Diocesan Synod—Church Debts, and attempts to relieve them.

In 1839, Bishop Hughes was appointed by the Holy See Administrator of the Diocese. In the previous part of the same year he had purchased the property at Fordham, with the intention of erecting there a college and seminary; and soon after being named Administrator he made a voyage to Europe, for the purpose of obtaining persons and means to enable him the more efficiently to carry out his plans for the good of religion. He returned in the sum-

mer of the following year, after an absence of nine months.

One of the first objects to which he devoted his attention, after his return, was the organization of the college at Fordham. The unfinished mansion on the property was completed at a considerable expense, and put in a suitable order for the purpose.* The Rev. John M'Closkey, at that time pastor of St. Joseph's Church, New York, was appointed President, and an efficient Faculty was provided to commence at once a complete system of instruction. The success of the institution was such as fully to justify the undertaking.† One of the re-

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* It was opened for the reception of students on the 24th of June, 1841, under the title of St. John's College, Fordham, though for some time it was known as Rose Hill College, from the name of the estate.

† In 1842, the Rev. Mr. M'Closkey resumed his pastoral duties at St. Joseph's, and was succeeded by the Rev. Ambrose Manahan, D.D., who was in turn succeeded by the Rev. John Harley. Mr. Harley was eminently fitted for the important post to which he had been called. Though young in years, he possessed those qualities of mind and heart which inspire respect and affection; and

sults of the Bishop's visit to Europe was the introduction and establishment of the Community of the Sacred Heart in the Diocese. In the same summer (1841) that the college was opened at Fordham, they commenced a school for the education of young ladies in the building at the corner of Houston and Mulberry Streets, now occu-

by the steady and efficient system of study and discipline which he introduced, placed the institution at once upon a solid foundation. In the midst, however, of his useful and successful labors, he was seized by the fatal disease which eventually deprived him of life. During the time of his absence in Europe, where he accompanied the Bishop in the hope of obtaining health, the affairs of the college were administered by the Rev. J. R. Bayley, the vice-president. In the meanwhile, the Right Rev. Bishop determined, in order to obtain a more permanent administration, to pass the college over to the Jesuit Fathers; and in the autumn of 1846, a number of them, who had previously been employed in the Diocese of Louisville, arrived and took charge of it. The State Legislature had granted a charter to the institution, on the 17th of March, 1845, conferring university privileges upon it. The first Commencement was held for conferring degrees on the 15th of July, 1845; after which the college was committed to the Jesuits. The Rev. Auguste Thébaud was the first president under the Society. In 1851, he was succeeded by the Rev. John Larkin.

pied by the Sisters of Mercy. The first Superior of the Community in this Diocese was Madame de Galitzin, of the illustrious Russian family of that name; the second was Madame Bathilde; and the third and present Superior, Madame Hardey.

In 1844, they purchased the property of the late Colonel Gibbs, at Astoria, and removed to that place; but finding that it was rather inconveniently situated for that purpose, they purchased, in 1846, the estate of the late Jacob Lorillard, at Manhattanville, and fixed their residence there in January, 1847. They have besides a day-school in the City of New York. The number of members of the Community at first was seven—two of whom came from Louisiana, two from France, and three from Missouri. The present number (1853) is twenty-six choir religious, twenty choir novices, and twenty coadjuting or lay sisters. They have since established a house at Buffalo, and another at Albany. They have been most successful in the important object to which they devote their labors: while they give

the most complete and finished education in all those accomplishments which adorn the female character, they pay particular attention to the still more important matter of religious culture. They also conduct gratuitous schools for the poor children in the vicinity of their establishments.

In 1840, the Church of St. John Baptist, erected by the Germans on Thirtieth Street, between the Seventh and Eighth Avenues, was blessed by the Rt. Rev. Bishop Hughes.

On the 9th of May, 1841, he also blessed the new Church of St. John the Evangelist, on the corner of Fiftieth Street and the Fifth Avenue.

On the 17th of March, 1842, the Bishop blessed the addition which had been made to St. Patrick's Cathedral, forming the new sanctuary and sacristies.

On the 19th of March, 1842, Carroll Hall, which had become somewhat celebrated on account of the meetings held there in regard to the School Question, was converted into a church, under the invocation of St. Andrew, and blessed by the Bishop.

In 1841–42, the holy and zealous Bishop of Nancy, in France, Monseigneur the Count Forbin Janson, being on a visit to this country, interested himself in the erection of a church for the French population in New York; and, chiefly owing to his exertions, the Church of St. Vincent of Paul, in Canal Street, was commenced. Mr. Louis B. Binsse, of New York, did much by his zealous exertions to bring the work to a successful completion. It was blessed by Bishop Hughes on Sunday, the 21st of August, 1842. The Rev. M. Deydier, a worthy priest of the Diocese of Vincennes, who happened to be in New York at that time, seeking aid for his own mission at the West, took care of the parish provisionally. It was afterwards placed under the pastoral charge of the Fathers of Mercy, who, under the supervision of their Superior, the Rev. Annet Lafont, have since discharged the duties of the church. It was enlarged and beautified in 1850.

In the same year (1842), the Rev. Gabriel Rumpler was sent from Baltimore, by the

Rev. Father Alexander, Superior of the Society of the Redemptorists, at the request of the Bishop, to take charge of the German Church in Second Street: but the trustees being unwilling to give the Society such control over the affairs of the church as was necessary for the carrying out of its objects, the Rev. Father Rumpler purchased, with the approbation of the Bishop, twelve lots in Third Street, between Avenues A and B, upon which they erected a convent, schools, and the temporary Church of the Most Holy Redeemer, which has given place in the present year (1853) to the noble church of the same name, and which was solemnly consecrated, by the Most Rev. Archbishop, on the 28th of November, 1852. The Rev. Ambrose Buchmayer, from the Diocese of Strigonia, in Hungary, of the Order of the Capuchins, took charge of St. Nicholas when Father Rumpler left it; and, with the assistance of the Rev. Father Félicien Krebesz, of the same Order, has since administered the affairs of the church. In 1848, the old

Church of St. Nicholas was replaced by the present handsome edifice.

The year 1841 was made famous in the history of Catholicity in New York by the agitation of the "School Question," as it was called. Previous to that time, the public instruction had been in the hands of a close corporation, under the title of the Public School Society, which administered and distributed, according to its own good pleasure, the funds provided by the city for the purpose of education. The books used in these schools abounded with the usual stereotyped falsehoods against the Catholic religion, and the most vexatious and open system of proselytism was carried on in them. The evil became finally so great, that no alternative was left for Catholic parents but either to prevent their children from attending the schools at all, or to cause an entire change to be made in the system; under the advice and active leadership of the Bishop, a systematic attempt was made to call the attention of the community and public authorities to the subject, and after a severe con-

test it resulted in the establishment of the present Common School system. The Bishop delivered two lectures upon the subject in Carroll Hall, but one of the most triumphant defences of the principle contended for by the Catholics was made by him in a speech before the Common Council of New York, in which he replied to the arguments of Messrs. Ketchum and Sedgwick, who had been employed by the Public School Society as their counsel, and also to Dr. Bond, Dr. Spring, and others who had volunteered in its support. Experience has since shown, however, that the new system, though administered with as much impartiality and fairness as could be expected under the circumstances, is one which, as excluding all religious instruction, is most fatal to the moral and religious principles of our children, and makes it evident that our only resource is to establish schools of our own, where sound religious knowledge shall be imparted at the same time with secular instruction. If we needed any evidence upon the matter, it would be

found in the conduct and behavior of those of our children who are educated under the Christian Brothers, when contrasted with those who are exposed to the pernicious influences of a public school.

The same year (1842) was made an important one, as regards the Catholic interest of this Diocese, by the holding of the first Diocesan Synod. By a circular letter, dated July 28, 1842, the clergy of the Diocese were convoked to meet at St. John's College, and, after a spiritual retreat of several days, conducted by the Rev. Father M'Elroy, the synod was opened in St. Patrick's Cathedral, on the 15th Sunday after Pentecost (28th August, 1842). On Monday they returned to the college, and continued in session three days. Twenty-three decrees were put forth in regard to various matters of discipline and the administration of the sacraments; many practices, such as the baptism of infants in private houses, and others of a similar nature, which had been permitted on account of the exigencies of the times, were entirely forbidden. The

most strict regulations were made in regard to secret societies, and the manner of holding and administering ecclesiastical property. The regulations were enforced by the Bishop in a pastoral letter dated the 8th of September, 1842. The Bishop's pastoral, especially in reference to the points regarding secret societies and church property, was attacked by the various sectarian and secular newspapers in the most violent manner, but the enforcement of the decrees has been attended by the most happy effects upon the whole Catholic body, especially in regard to these particular points.

One of the greatest obstacles to the progress of the Church in this city was the immense amount of debt hanging over the churches.* The increase in the number of

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* The history of St. Peter's Church affords an instance of mismanagement which should serve as a warning to all ecclesiastical corporations for the future. When the new church was erected in 1836–8, most of the funds for the purpose were obtained from deposits made with the trustees, for which notes, bearing an interest of six and seven per cent., were issued. The funds thus received were spent in the most extravagant manner; and when the

the Catholics was so great, and they at the same time so poor, that in order to provide them with places to worship God in, it

trustees made an assignment in September, 1844, on account of their inability to meet their engagements, the debt of the church amounted to $134,381—$100,381 of which consisted of these notes. The assignees sold the church, which was purchased by the Right Rev. Bishop; but they were hindered from settling the affairs of the corporation for many years, on account of suits brought against them by note-holders, contesting the validity of the assignment. The Court of Appeals confirmed the assignment in 1849. The original assignment was made to the Rev. Drs. Power and Pise; but Dr. Power having died in the meanwhile, and Dr. Pise having resigned, the Supreme Court appointed the Rev. J. R. Bayley and Mr. J. B. Nicholson as new assignees. The church having come into the possession of the Most Rev. Archbishop by the confirmation of the assignment, he immediately took measures to have the debt paid off. The Rev. William Quinn, who was appointed to the pastorship of the church, exerted himself for that purpose, and a considerable sum of money was raised by the zeal of the congregation towards the liquidation of the more pressing demands. The new assignees were enabled, by the rise in the value of property, to sell certain lots belonging to the church to great advantage; and, in the present year (1853), the whole face of the notes have been paid off. It would be impossible to give any idea of the heart-burnings and bad feeling engendered by this mismanagement of the trustees, or the injury done by it to religion.

was necessary to borrow large sums of money at a ruinous interest; the evil was increased by the mismanagement of the trustees, so that at the time we are speaking of all the church edifices in the city were mortgaged or encumbered with debt, about to their full value. As soon as the Rt. Rev. Bishop Hughes was named Administrator of the Diocese, he turned his attention to the subject, and in 1841 a vigorous effort was made, under his direction, to correct, and as far as possible to remedy, the evil. With this view he organized the Church Debt Association. The first meeting for the purpose was held in Carroll Hall. on the 3d of May, 1841, when the Bishop proposed his plan, which was promptly taken up. A system of collection by district was adopted. During the single year it continued in operation, about $17,000* was collected and paid out. If the system could have been carried out as contemplated, the most beneficial effects would have followed;

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* $16,997 92½c. See report in Freeman's Journal, 1842.

but the churches which stood the most in need of its help were the most negligent in co-operating in the work, and the others were not disposed to take all the work upon themselves. The chief hindrance, however, to the success of the undertaking, was the immense debt upon St. Peter's Church, which made it a complete mill-stone about the neck of any undertaking of a similar nature. The Bishop also made an effort, when in Belgium in 1843, to obtain a loan sufficient to take up all the mortgages, and at a lower rate of interest than they were obliged to pay in this city. His idea was to consolidate the church property in New York, raise a loan upon it in Belgium sufficient to pay off the mortgages, and, by means of the Church Debt Association and income of churches, to pay the interest, and gradually, by means of a sinking fund, pay the principal. He was not able, however, to carry out his plan.

The system adopted at the Diocesan Synod, and carried out by him in his "Rules for the Administration of Churches without

Trustees," issued in 1845, has had great success. A stop was put to all careless and useless expenditure—the plan of raising money by deposits was discouraged—regular reports of the condition of churches were made each year—and the result has been, that all the Catholic Churches in the Diocese are gradually freeing themselves from debt, and are able to extend their usefulness in the establishment and support of parochial schools, and in other ways.

CHAPTER VI.

Bishop M'Closkey appointed Coadjutor—Native Excitement—Sisters of Mercy—Their House of Protection—Sisters of Charity—The Diocese divided—New York an Archiepiscopal See—New Churches—College of St. Francis Xavier—Present State of Catholicity in the City.

THE exigencies of the Diocese requiring an Assistant Bishop, the Rev. John M'Closkey, Pastor of St. Joseph's Church, was, in 1844, created Bishop of Axiern *in partibus infidelium*, and Coadjutor of New York. He was consecrated on the 10th March, 1844, at the same time with the Rev. William Quarter, appointed Bishop of Chicago, Illinois, and the Rev. Andrew Byrne, appointed Bishop of Little Rock, in Arkansas. The ceremony was performed in St. Patrick's Cathedral, by the Rt. Rev. Bishop Hughes,

assisted by the Rt. Rev. Bishop Fenwick, of Boston, and the Rt. Rev. Bishop Whelan, then of Richmond, and now of Wheeling, Virginia. Bishop M'Closkey was born in Brooklyn, Long Island, and educated at St. Mary's College, and in Rome. He was ordained priest on the 12th of January, 1834, by Bishop Du Bois, was the first President of St. John's College, and for many years Pastor of St. Joseph's Church. In 1850, he was transferred to the newly erected See of Albany.

The bad spirit which in the City of Philadelphia resulted in the destruction of several Catholic Churches, and many scenes of violence, in 1844, also extended itself somewhat to New York. For several weeks much excitement existed, and a spark would at any time have set the whole in a blaze. The good conduct and forbearance of the Catholic body, however, averted the evil, and prevented any outbreak. On this occasion the Bishop addressed a letter to Mr. Harper, mayor of the city, and another to Colonel Stone, editor of the Commercial Ad-

vertiser, "On the moral causes which have produced the evil spirit of the times." These letters had a very happy effect upon the public mind, and materially strengthened the position of the Catholics throughout the United States. They were republished by the secular press throughout the country, and tended, by their straightforward and courageous tone, and successful vindication of Catholics upon those points on which they were assailed, to allay very much the bitter feelings which had been excited.

In the meanwhile, the increase in the number of Catholics made the want of priests more evident; and the Bishop determined to erect an Ecclesiastical Seminary, where such young men as wished to devote themselves to the service of God might be trained in ecclesiastical learning. The corner-stone of the new edifice, which was erected on a portion of the college property, was laid on the 27th of March, 1845, by the Rt. Rev. Bishop M'Closkey, Coadjutor Bishop. The Rt. Rev. Bishop Hughes delivered an address on the occasion, which

contained many interesting facts connected with the rise and progress of Catholicity in the Diocese. The faithful Catholics throughout the Diocese contributed generously to the new work, and the present handsome edifice and chapel were erected in the course of the summer at the cost of about forty thousand dollars.

In 1846, the Diocese received a most important addition to its charitable institutions in the Order of the Sisters of Mercy. In the spring of that year, six choir religious, from Dublin,* came to this country, and immediately entered upon the faithful discharge of those corporal works of mercy—the visitation of the sick, and the instruction of the ignorant—for which their institute was formed. They were first located in West Washington Place, but the building not being sufficiently large for the purpose of a House of Protection, the property at

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* The Archbishop was led to seek for them by the destitution and consequent danger, alike to faith and morals, to which so many poor girls are exposed in a large city.

the corner of Houston and Mulberry Streets was purchased in 1848, and, in 1849, a large and commodious House of Protection was built, in addition to the building already upon it.* A generous subscription was made by the Catholics of the city towards defraying the expense.

The good done by this devoted body of women is incalculable. The register of the institution shows that, up to the 1st of March, 1853, seven thousand three hundred and sixty-five poor girls were placed in respectable situations, one thousand six hundred and fifty-six of the most destitute of whom had been protected in the institution. Many hundred sick persons had been visited, consoled, and instructed, and, in a large number of cases, their temporal wants relieved. The Sisters visit the city prisons twice a week; they also have a free school for poor children, where about two hundred (as many as their limited space will allow) are educated. They also give in-

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* The establishment has cost about $60,000.

struction in their religious duties to a large number of persons every day. The community now numbers about thirty members, including lay sisters.

In 1846, it having been found very inconvenient to carry out certain regulations made by the Superiors of the Sisters of Charity, at Emmetsburg, in reference to the administration of the institutions under their care, the Council of the community determined to recall the Sisters, with the permission, however, to such as might prefer to remain in the Diocese to do so, and form the nucleus of a community, devoted to the same holy object, and living under the same rule. The Very Rev. Superior of the Sisters of St. Joseph's, at Emmetsburg, addressed a circular to the Sisters in the Diocese of New York, dispensing such as were disposed to remain from the vow of obedience, and granting the necessary permission. Of the fifty Sisters at that time in the city, thirty-two remained, and continued to carry on the various institutions under their care in the same manner

as before. An election was held on the 30th of December, 1846, for the purpose of choosing the proper officers of the new society, and Sister Elizabeth (Boyle), who had presided for so many years over the Orphan Asylum in Prince Street, was chosen superior. The Rev. William Starrs, Pastor of St. Mary's Church, was appointed to be the ecclesiastical superior of the community. A handsome property was purchased at Bloomingdale (near the corner of Fifth Avenue and One Hundred and Seventh Street), in 1847, for the foundation of a Mother House, under the name of Mount St. Vincent's. A boarding-school was opened in connection with it, which has been very prosperous. The community has also increased, and at present (1853) numbers one hundred and forty-three members. Since their reorganization, they have also sent out a colony to Halifax, Nova Scotia, in 1849, having charge of an orphan asylum and free school. The large asylum on Fiftieth Street, for boys, was opened in 1851. The Hospital of St. Vincent of Paul, which

is also under their charge, was opened in 1849: they have also a free school attached to the Mother House, and another at Jersey City, opened the present year (1853).

The Jubilee, published on the accession of the Sovereign Pontiff, Pius IX., was commenced in this Diocese in March, 1847: the exercises were well attended, and produced abundant fruit.

In August, 1847, the bulls erecting the new Sees of Albany and Buffalo were received. The Rt. Rev. Bishop M'Closkey, Bishop of Axiern *in partibus* and Coadjutor of New York, was transferred to Albany; and the Rev. John Timon, Superior of the Congregation of the Mission, was made Bishop of Buffalo. He was consecrated in St. Patrick's Cathedral on the 17th of October, 1847, by the Rt. Rev. Bishop Hughes, assisted by the Rt. Rev. William Walsh, Bishop of Halifax, Nova Scotia, and the Rt. Rev. John M'Closkey, Bishop of Albany.

In 1848, the Brothers of the Christian Schools were introduced into the Diocese, with the approbation and cordial co-opera-

tion of the Rt. Rev. Bishop, under the auspices of the Rev. Mr. Lafont, Pastor of the Church of St. Vincent of Paul. They have a select school and pensionate connected with their house in Canal Street, and have charge of several parochial schools in the city and Brooklyn. They are extending their labors as rapidly as possible, with the most beneficial effects, to the rising generation of Catholics.

The new Church of St. Bridget, erected through the exertions of the Rev. Richard Kein, near the corner of Eighth Street and Avenue B, opposite Tompkins Square, was blessed by the Rt. Rev. Bishop on the 2d of December, 1848. On the 23d of December, the new Church of St. Stephen, in Twenty-seventh Street, near Madison Square, erected under the supervision of the Rev. Dr. Cummings, was blessed by the Rt. Rev. Bishop.

In 1850, the Fathers of the Society of Jesus purchased a number of lots on Fifteenth Street, between the Fifth and Sixth Avenues, on which they immediately com-

menced the erection of the College of St. Francis Xavier, for day scholars. It was opened in September, 1850, and has since been in successful operation. At the same time, the Church of St. Francis Xavier, fronting on Sixteenth Street and abutting on the college, was erected under the direction of the Rev. Father Ryan. It was dedicated by the Most Rev. Archbishop on the 6th of July, 1851. They have since erected a large building, as a free school for boys, which was opened in May, 1853.

The brief of our Holy Father, Pope Pius IX., erecting New York into an Archiepiscopal See, with the Sees of Boston, Hartford, Albany, and Buffalo as Suffragan Sees, was received on the 3d of October, 1850. The Most Rev. Archbishop sailed for Europe the following month, and had the honor of receiving the Pallium from the hands of the Holy Father himself.

I have thus brought this brief and imperfect sketch of the history of Catholicity on this island down to the time when New York was erected into a Metropolitan See.

Since then, several new churches have been built or commenced, and the various institutions already founded have gone on prosperously in their career of usefulness. The corner-stone of the new Church of St. Lawrence, at Yorkville, was laid by the Most Rev. Archbishop, on the 20th of October, 1851. The Church of St. Ann,[*] in Astor Place, was purchased in February, 1852, and blessed on the 2d of June in the same year. Sites for new churches have been purchased in various parts of the island. The Church of the Holy Cross, in Forty-second Street, between the Eighth and Ninth Avenues — the corner-stone of which was laid on the 25th of November, 1852—is rapidly progressing. The Church of St. John the Baptist, in Thirty-first Street, has been rebuilt in a style of great

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[*] This church was originally erected in Murray Street, by the Presbyterians, in 1812, for Dr. Mason, one of their most distinguished ministers. In 1842, the lot upon which it stood in Murray Street was sold, and the building taken down and rebuilt in Astor Place, stone for stone. The congregation afterwards became embarrassed, and sold out.

beauty. The Church of the Transfiguration, in Chambers Street, which was purchased from the Scotch Presbyterians in 1831, having been always too small for a Catholic Church, and becoming to a certain extent unnecessary, on account of the movement of the population towards the upper part of the city, was sold in 1853. With the money obtained for it, its debts were paid; the Episcopal Church, called Zion Church, a large substantial stone edifice, at the corner of Mott and Cross Streets, was purchased; and a balance remains on hand for the purchase or erection of another church, as soon as an opportunity occurs. Zion Church was blessed and opened for Divine service, under the title of Transfiguration Church, on the 14th of May, 1853.

The property on Twenty-seventh Street, near Madison Avenue, upon which the temporary Church of St. Stephen had been erected, being found unfitted for a church, on account of its proximity to the Harlem Railroad Depot, was sold, and a more eligible site purchased on Twenty-eighth Street,

between the Third and Lexington Avenues, upon which the new and elegant Church of St. Stephen, under the charge of the Rev. Dr. Cummings (the corner-stone of which was laid on the 17th of April, 1853), is being erected. Churches have also been commenced at Manhattanville and Carmansville. The Brothers of the Christian Schools are also erecting a suitable head-house and schools on property purchased for that purpose at Manhattanville.

But though much has been done, much remains to be accomplished. The "two hundred Catholics" of 1785 were better provided for than the two hundred thousand who now (1853) dwell within the boundaries of the City of New York. It is true that no exertions could have kept pace with the tide of emigration which has been pouring in upon our shores, especially during the last few years. The number of priests, churches, and schools, rapidly as they have increased, are entirely inadequate to the wants of our Catholic population, and render it imperative that every exertion should

be made to supply the deficiency. What has been done so far has, by God's blessing, been accomplished by the Catholics of New York themselves. Comparatively very little assistance has been received from the liberality of our brethren in other countries. And whilst we have done so much for ourselves, we have contributed liberally towards the erection of churches and other works of piety in various parts of the United States.

Though the Catholic Church in this country has increased much more largely by conversions than is generally supposed, yet, for the most part, its rapid development has been owing to the emigration of Catholics from foreign countries; and, if we desire to make this increase permanent, and to keep the children in the faith of their fathers, we must, above all things, take measures to imbue the minds of the rising generation of Catholics with sound religious principles. This can only be done by giving them a good Catholic education. In our present position, the school-house has

become second in importance only to the House of God itself. We have abundant cause for thankfulness to God on account of the many blessings which he has conferred on us; but we will show ourselves unworthy of these blessings if we do not do all that is in our power to promote every good work by which they may be increased and confirmed to those who shall come after us.

APPENDIX.

APPENDIX.

I.

PROCEEDINGS IN THE CONVENTION OF 1776 *AS TO CATHOLICS.*

STATE OF NEW YORK, 1776.

THE Colony of New York had, by its representatives in the General Congress, declared itself a free and independent State, absolved of all allegiance to the British Crown; and following the recommendation given by that Congress (on 31st May, 1776) to form a State government, the Congress of New York called a convention to settle the frame of the new government. The Convention met on the 6th of March, 1777, at Kingston.

NATURALIZATION.

On the 21st, the 36th paragraph of the proposed Constitution, relating to the naturalization of persons coming into this State, was read. The same being again read, Mr. Jay moved, and was seconded by Mr. Dunscomb, that between the word "State" and the word "shall" the following words be inserted, to wit: "and abjure and renounce all allegiance and subjection

to all and every foreign king, prince, potentate, and State, in all matters ecclesiastical and civil." Debates arose thereon. Postponed.—*Journal Conv.*, p. 846.

26th. Mr. Morris, after some attempts to modify it, proposed "that it shall be in the discretion of the Legislature to naturalize all such persons and in such manner as they shall think proper." Mr. Jay again proposed his amendment, which was finally carried.

April 1st. Mr. Morris again moved to obliterate the whole. Debates arose, some amendments were made, but Morris's motion lost, by 5. Philip Livingston gave notice of his intention to move for a reconsideration.

As passed, it read thus·

> "XLII. And this Convention doth further, in the name and by the authority of the good people of this State, Ordain, determine, and declare, that it shall be in the discretion of the Legislature to naturalize all such persons and in such manner as they shall think proper; provided all such of the persons so to be by them naturalized, as being born in parts beyond sea and out of the United States of America, shall come to settle in and become subjects of this State, shall take an oath of allegiance to this State, and abjure and renounce all allegiance and subjection to all and every foreign king, prince, potentate, and state, in all matters ecclesiastical as well as civil."—*Journal of the Provincial Conv.*, vol. xl., 1842.

TOLERATION.

March 20. The section as to religious toleration was brought up, which declared "that the free toleration

of religious profession and worship shall for ever hereafter be allowed to all mankind." Mr. Jay moved an amendment, "Provided that nothing in this clause contained shall be construed to extend the toleration of any sect or denomination of Christians, or others, by whatever name distinguished, who inculcate and hold for true doctrines inconsistent with the safety of civil society, of and concerning which the Legislature of this State shall from time to time judge and determine."

Many debates arose, and Jay finally withdrew it, and proposed, "Except the professors of the religion of the Church of Rome, who ought not to hold lands in or be admitted to a participation of the civil rights enjoyed by the members of this State, until such time as the said professors shall appear in the Supreme Court of this State, and there most solemnly swear, that they verily believe in their consciences that no pope, priest, or foreign authority on earth, hath power to absolve the subjects of this State from their allegiance to the same. And further, that they renounce and believe to be false and wicked the dangerous and damnable doctrine that the Pope, or any other earthly authority, hath power to absolve men from their sins, described in and prohibited by the Gospel of Jesus Christ; and particularly that no pope, priest, or foreign authority on earth hath power to absolve them from the obligation of this oath."

Long debates arose, and the motion was lost, 19 to 10.—p. 844.

21. Mr. Jay moved, seconded by Wisner, to amend by adding, "Provided that the liberty of conscience hereby granted shall not be construed to encourage licentiousness, or be used in such manner as to disturb or endanger the safety of the State."

Mr. Morris moved for the sense of the House, whether it was not the same as that proposed and withdrawn by Mr. Jay the day before. The House decided it was not.

R. Livingston proposed as a substitute for Mr. Jay's the following amendment, "Provided that this toleration shall not extend to justify the professors of any religion in disturbing the peace or violating the laws of the State." Lost by 19 to 11.—p. 846.

The amendment of Mr. Jay was then carried, 19 to 11.

April 1. Morris moved amendments, making it as it now stands, and his motion prevailed. It reads:

> "Provided that the liberty of conscience hereby granted shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State."—*Jour. Conv.*, p. 860.

II.

ADDRESS TO GEORGE WASHINGTON.

AMONG the Catholic gentlemen named as connected with the early history of St. Peter's Church, was Dominick Lynch, Esq., one of the signers of the address to General Washington on his elevation to the Presidential chair. This address will not be deemed out of place here.

The Address of the Roman Catholics to George Washington, Esq., President of the United States.

SIR: We have been long impatient to testify our joy and unbounded confidence on your being called, by an Unanimous Vote, to the first station of a country, in which that unanimity could not have been obtained, without the previous merit of unexampled services, of eminent wisdom, and unblemished virtue. Our congratulations have not reached you sooner, because our scattered situation prevented our communication, and the collecting of those sentiments which warmed every heart. But the delay has furnished us with the opportunity, not merely of presaging the happiness to be expected under your administration, but of bearing testimony to that which we experience already. It is your peculiar talent, in war and in peace, to afford se-

curity to those who commit their protection into your hands. In war, you shield them from the ravages of armed hostility; in peace, you establish public tranquillity, by the justice and moderation, not less than by the vigour, of your government. By example, as well as by vigilance, you extend the influence of laws on the manners of our fellow-citizens. You encourage respect for religion; and inculcate, by words and actions, that principle, on which the welfare of nations so much depends, that a superintending Providence governs the events of the world, and watches over the conduct of men. Your exalted maxims, and unwearied attention to the moral and physical improvement of our country, have produced already the happiest effects. Under your administration, America is animated with zeal for the attainment and encouragement of useful literature. She improves her agriculture, extends her commerce, and acquires with foreign nations a dignity unknown to her before. From these happy events, in which none can feel a warmer interest than ourselves, we derive additional pleasure, by recollecting that you, sir, have been the principal instrument to effect so rapid a change in our political situation. This prospect of national prosperity is peculiarly pleasing to us, on another account; because, whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice the equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for

her defence, under your auspicious conduct—rights rendered more dear to us by the remembrance of former hardships. When we pray for the preservation of them, where they have been granted, and expect the full extension of them from the justice of those States which still restrict them—when we solicit the protection of Heaven over our common country, we neither omit, nor can omit, recommending your preservation to the singular care of Divine Providence; because we conceive that no human means are so available to promote the welfare of the United States as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues.

JOHN CARROLL,
In behalf of the Roman Catholic Clergy.
CHARLES CARROLL, of Carrollton.
DANIEL CARROLL,
DOMINICK LYNCH,
THOMAS FITZSIMMONS,
In behalf of the Roman Catholic Laity.

Washington's Reply, from his Autograph.

TO THE ROMAN CATHOLICS IN THE UNITED STATES OF AMERICA:

GENTLEMEN: While I now receive with much satisfaction your congratulations on my being called, by an unanimous vote, to the first station in my country, I

cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing, instead of anticipating, the benefits of the General Government, you will do me the justice to believe that your testimony of the increase of the public prosperity enhances the pleasure which I should otherwise have experienced from your affectionate address.

I feel that my conduct in war and in peace has met with more general approbation than could reasonably have been expected; and I find myself disposed to consider that fortunate circumstance in a great degree resulting from the able support and extraordinary candour of my fellow-citizens of all denominations.

The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their country, in the permanent duration of its Freedom and Independence. America, under the smiles of a Divine Providence—the protection of a good government—and the cultivation of manners, morals, and piety, cannot fail of attaining an uncommon degree of eminence, in literature, commerce, agriculture, improvements at home and respectability abroad.

As mankind becomes more liberal, they will be more apt to allow that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples

of justice and liberality. And I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of their Government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed.

I thank you, gentlemen, for your kind concern for me. While my life and my health shall continue, in whatever situation I may be, it shall be my constant endeavor to justify the favourable sentiments which you are pleased to express of my conduct, and may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free Government, enjoy every temporal and spiritual felicity.

G. WASHINGTON.

III.

LETTER OF BISHOP CONCANEN.

ROME, MINERVA, February 22, 1800.

MY DEAR FRIEND: Your kind letter of the 7th of October, though it conveyed very little news regarding your own person, filled me, however, with uncommon satisfaction, by removing the apprehension I was under as to your health and existence, after all we had heard here of the yellow fever and pestilence that so long troubled that otherwise happy quarter of the globe. Happy indeed has it been for you to be so far off from the dismal scenes and horrid convulsions which agitated Europe this time past. May God in his mercy grant they may be near to finish! Though I have been a spectator and sufferer during the sacrilegious depredation and most tyrannical oppression of this devoted city for almost nineteen months, yet I cannot venture to describe even a part of the calamities we underwent; from the public papers you will have heard too much of them. Our present situation,

under the Neapolitan Government, is far from being comfortable; and I fear the coalized Catholic princes are very little disposed to restore to the future Pope his temporal domain. Our hopes are chiefly placed in the generosity and protection of the English and Russians. Strange metamorphosis!

Conscious of my inability for the awful Episcopal charge, I have from the very beginning renounced the appointment. Though my resignation cannot be accepted of till after the election of a new Pope, yet I have no room to doubt but it will be readily admitted, especially as I have forwarded and recommended to the Cardinals of the Sacred Congregation a postulation received this week from the canons and priests of the two united Dioceses to which I am nominated, in favor of a most deserving gentleman—a Mr. Archdeacon, of Cork.

I am resolved to live and die in the obscure and retired way of life I have chosen from my youth. On receipt of your esteemed letter, I immediately translated it into Italian, and sent it, with additional remarks, to my good friend, Monseigneur Brancadoro, who is ill and still keeps his bed, at Venice. I here send you his answer, and that of his secretary, Canonico Mazio. Dr. Carroll honored me with a few lines, at the end of your letter. Be pleased to present my humble respects and compliments to his lordship, and assure him that it will give me particular pleasure to be honored with his commands. I can with veracity affirm

that there is no prelate, under the care of Propaganda, more esteemed by the Sacred Congregation than his lordship most deservedly is. In my letter to Mr. Brancadoro, I remarked the usual and constant style of the Prefects of the Sacred Congregation, who never grant (nor indeed ought or can they) independent faculties to any missionary apostolic; it is therefore the worthy Bishop's care to look to the character and information of the missionaries, especially volunteers, who go out from Europe before he grants them the usual powers. Dr. Troy commissioned me, in a letter of December last, to procure duplicates of the briefs for Dr. Carroll's coadjutor. I solicited the business here; the briefs have been renewed; and as I had no commission from Dr. Carroll to take them up, they were forwarded by one of the clerks of Propaganda (Abbé Argenti), and were sent to the care of Monseigneur Erskine, at London. Poor Mrs. Sartori, formerly Musgrave, of Philadelphia, is in a dangerous state of decay. I go, next week, to Civita Vecchia, to give her spiritual assistance. I beg, my dear friend, you will write to me as often as you can, and believe me to be your

Ever affectionate and most humble servant,

BR. LUKE CONCANEN.

IV.

THE LONG VACANCY IN THE SEE OF NEW YORK.

MANY may wonder at the long vacancy in the see of New York after the death of Bishop Concanen at Naples. This was due in no small degree to the fact of the imprisonment of Pope Pius VII. by Napoleon.

The following letter will show the action of the Bishops of the other American Sees at this juncture:

AMERICAN CATHOLIC PRELATES.

Translation of a Letter, from the original Latin into English, of the Catholic Bishops of North America to the Catholic Bishops of Ireland.

To the most illustrious and reverend Catholic Archbishops and Bishops of Ireland, the Archbishop and Bishops of the United States of America send greeting in the Lord:

We have received, venerable brethren, with gratitude, and with the respect which is due to your distinguished merit, the letter dated February 26, which you addressed to the Bishops of the whole Catholic Church.

We are resolved, with the Divine assistance, to preserve the unity of the Church of Christ, and to assert and defend that authority of the Holy See, and primacy of honor and jurisdiction, which the Chief Pon-

tiff is possessed of, and which are essential to the maintenance of this unity. We are equally led by sentiment and by duty to profess our fidelity and obedience to Pope Pius VII., who now holds that supreme station. We adhere—like members to their head—to this incomparable Pontiff; and since, as St. Paul says, "*When one member suffers, the other members partake in the pain,*" how much more sensible must we feel the bitter afflictions of this our spiritual head!

We lament, in common with you, venerable brethren, and we are animated with a pious indignation at the idea of "a reverend ancient being turned out of his house, and driven from his country; of an innocent bishop being cruelly oppressed; of the head Church being stripped of its patrimony; and of a most meritorious Pope being overwhelmed with contumelies." It is our duty to confess that we, in particular, are under the greatest obligations to the venerable Pius VII., since it is owing to his wise and apostolical conduct that this portion of the Lord's flock, situated in the United States of America, have been formed into a regular ecclesiastical province, consisting of the Archbishop of Baltimore, and of four Suffragan Bishops.

We firmly trust in the Lord that the same invincible fortitude which shone forth in Pius the VIth of happy memory, will, at all times, be equally conspicuous in his successor, Pius VII.; and we have not the smallest doubt that he will continue to exhibit, for the consolation of the Church, that invincible firmness in

bearing afflictions which he has hitherto manifested, whatever it may become his duty to pronounce, to transact, or to endure.

In the meantime, we declare, before God, that we will respectfully listen to the admonitions of our Holy Father, notwithstanding his captivity; and that we will yield a cheerful submission to his directions and ordinances, provided they bear the proper and genuine character of the voice of Peter, and of the real intention and authority of the Supreme Pontiff. But we shall not think ourselves bound by any briefs or other documents of any kind which may be circulated in his name and under his alleged authority, unless even the least apprehension of his not enjoying full and perfect liberty in deliberating and resolving shall be removed from our minds.

And should the Chief Pontiff depart this life (which God forbid should happen in the present perilous state of the Church), we, no less than you, venerable brethren, are fully persuaded that God will not be wanting to his Church, which, though it should even for a considerable time be deprived of its chief pastor here on earth, would be exposed to less mischief than if any person, by force or terror, were to place himself in the chair of Peter, and thus the mystical body of Christ were to be torn to pieces by a fatal schism. Hence we are resolved to instruct the flock committed to our care to acknowledge no person as the true and genuine successor of Peter but him whom the far greater

part of the Bishops of the whole world, and the whole Catholic people, in a manner, shall acknowledge as such.

If we, who are hardly yet known among the Christian churches, thus venture to declare ourselves to you, our venerable brethren, it is in consequence of your sending to us, in common with the other Bishops of the Catholic world, your late encyclical letter: for it would be highly unbecoming us not to acknowledge this high mark of the esteem in which you hold us. As to yourselves, you are seated in those episcopal sees which have been illustrated, through a long series of ages, by the virtues of the holy prelates, your predecessors in them. In imitation of them, you conduct the people entrusted to you, by example as well as by instruction, in the ancient and true faith and in sincere piety; and, together with them, you exhibit, in defiance of all human artifice, fraud, and violence, a rare and perhaps singular instance of invincible fortitude in preserving and fostering the Catholic faith.

We humbly commend ourselves to your prayers, and we earnestly beseech God to show all favor to your country, your churches, and each one of yourselves.

Fare ye well, most illustrious and reverend prelates.

JOHN, Archbishop of Baltimore.
LEONARD, Bishop of Gortyna, coadjutor of the Bishop of Baltimore.
FR. MICHAEL; Bishop of Philadelphia.
JOHN, Bishop of Boston.
BENEDICT, Bishop of Bardstown.

BALTIMORE, Nov. 11, 1810.

V.

FROM THE CATHOLIC LAITY'S DIRECTORY FOR 1817.

CATHOLIC CHURCHES.

New York: St. Peter's Church, St. Patrick's Cathedral.

NEW YORK ROMAN CATHOLIC BENEVOLENT SOCIETY.

This society was founded by a few individuals in the month of April, 1816. A concert was given for its benefit in the month of June following. The rapid increase of the members, and several donations, have enabled them to purchase a house for the reception of poor and destitute orphans, their principal object being to take care of, clothe, and give both a moral and religious education to such of the above description as are left without parents or guardians to shelter them from vice and immorality, etc. A petition is presented to the Legislature for their incorporation. Meetings are held once a month, at which time a discourse is pronounced by one of the members. Subscription, $3 per annum. The following gentlemen are elected officers for this year:

S. P. Lemoine, President.
John Brennan,
J. B. Dasege,
Charles Delvecchio, } Vice-Presidents.
Mark Desalrayd, Secretary.
John O'Connor,
Hugh Sweeney, } Assistant Secretaries.

VI.

SUBSCRIPTION LISTS TO EARLY PRINTED CATHOLIC BOOKS.

THE earlier editions of Catholic books were generally got up by subscription, and the lists of subscribers give some idea of the number and zeal of the New York Catholics of the time.

Among the early books, the following will serve to show the increase:

		Published at	New York Subscribers.
1784	Reeve's History of the Church,	Phila.,	0
1789	Challoner's Unerring Authority,	"	0
1790	Bible, ...	"	16
1801	Abridgment of Christian Doctrine,	Albany,	0
1805	Bible, ...	Phila.,	125
1807	Pastorini's History of the Church,	New York,	308
1808	Fletcher on Controversy, . .	"	144
1808	Bourdaloue's Spiritual Retreat, .	"	125
1811	Milner's Letters to a Prebendary,	"	127
1813	England's Conversion, . . .	Lancaster,	125
1814	Gahan's History of the Church, .	New York,	93
1814	History of the New Testament, .	"	238

	Published at	New York Subscribers.
1814 Shiel's Treatise,	Albany,	259
1817 New Testament,	Georgetown,	0
1820 Parsons' Christian Directory,	New York,	93
1824 Power's New Testament,		860

We give a few of these lists, in order to preserve the names of some of these old Catholic families.

New York Subscribers to Carey's Bible, 1790.

Mr. George Barnewall,
Mr. Francis Childs,
Mr. John Downing,
Mr. Joseph Idelle,
Mr. William Lalor,
Dominick Lynch, Esq., 2,
Mr. Andrew Morris,
Mr. William Mooney,
Rev. William O'Brien, 2,
Jose Roiz Silva, Esq.,
Mr. George Speth,
Thomas Stoughton, Esq.,
Mr. John Sullivan,
William Tinney, Esq.,
Rev. Chas. Wheelan, Johnstown, N. Y.,
Mr. C. Naylon.

NEW JERSEY SUBSCRIBERS.

John Holmes, Esq., Cape May, N. J.
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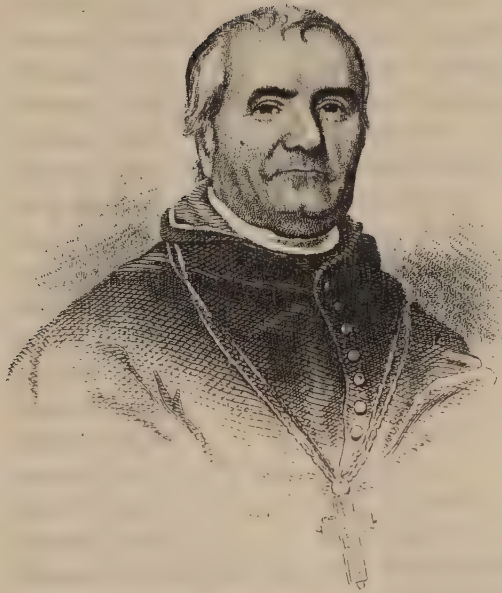

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Patrick McManus,
Patrick McCluskey,
Patrick McKeon,
Patrick McLaughlin,
Peter McCormick,
Peter McLaughlin,
Peter McLoughlin,
Robert McGinty,
Robert McKeon,
Stephen McEnroy,
Terence McKiernan,
Thomas McCormick,
Thomas McGlade,
W. W. McClelan, Esq.,
Walter McDonald,
William McCrea,
William McCluskey,
William McFaul,
William McLaughlin,
William McLaughlin,

William McIntire,
William McNulty,
Mrs. Ann McGahey,
Mrs. Elizabeth McCluskey,
Mrs. Elizabeth McLoughlin,
Mrs. Mary McGonegal,
Miss Catharine McManus,
Miss Jane Ann McGoldrick,
Miss Mary A. McKeon,
Miss Mary McKay,
Alexander H. Mooney,
Ambrose Mullen,
Charles Mooney,
Charles Maguire,
Charles Morgan,
Daniel Murphy,
Dennis Mullen,
E. Millon,
Edward Magennis,
Edward Munson,
Henry Meghan,
Hugh Mullany,
J. M. I. Moura,
J. Moran,
James Magee,
James Marnell,
James Meighan,
James Meighan,
James Meighan,
James Milor,
James Morrison,
John B. Marié,
John Martin,
John Mitchell,
John Monaghan,
John Mullen,
John Murphy,
John Murphy,
John Murray,
John Malouney,
Joseph Molyneux,
Martin Mantin,
Michael Mulden,
Michael Murphy,
Captain N. Moran,
Nicholas Murphy,
Owen Murphy,
Patrick Manahan,
Patrick Martin,
Patrick Maxwell,
Patrick Meade,
Patrick Murray,
Peter Meade,
Thomas Mackey,
Thomas Mooney, 2,
Thomas Mooney, Jr.,
Walter Murphy,
W. J. Macneven, Esq., M.D.,

William Moore,
Miss Ann E. Martinet,
Miss Margaret Martin,
Miss Margaret Meighan,
Miss Amelia Maria Murray,
Miss Catharine Murdock,
Philip D. Neallis,
Terence Neeson,
Andrew O'Leary,
Arthur O'Connor,
Bernard O'Connor,
Dennis O'Brien,
Eugene O'Sullivan,
Francis O'Brien,
Francis O'Neil,
Hugh O'Hare,
Hugh O'Hara,
Hugh O'Reilly, C.H.,
James O'Brien,
James O'Brien,
James O'Brien,
James O'Brien,
James O'Donnell,
William O'Ferrall,
Jeremiah O'Brien,
Jeremiah O'Driscoll, Jr.,
John O'Connell,
John O'Hare,
John O Mara,
Michael O'Connor,
Michael O'Neill,
Owen O'Reilly, B.C.H.,
Patrick O'Calahan,
Philip O'Brien,
Thomas O'Brien,
Thomas O'Brien,
Thomas O'Neill,
William O'Brien,
William O'Connor,
William O'Connor,
William O'Leary,
William O'Reilly,
William O'Sheil,
Miss O'Neill,
Miss Louisa Jane O'Brien,
Claudius Ottignon,
Edward Owens,
Edward Owens,
Andrew Poland,
Eugene Powers,
George Pardow,
James Phelan,
James Pelley,
Laurence Power, Esq.,
Michael Prendergast,
Nicholas Power,
Patrick Pettit,
Patrick Pigeon,

Patrick Powers,
Patrick Powers,
Richard Plant,
Roger Poland,
Thomas Phelan, C.H.,
Thomas Plunkett,
W. Picard, M.H.,
William Philpot,
Mrs. Catharine Philips,
Mrs. Honora Pyne,
John Quin,
Patrick Quirk,
Peter Quin,
Terence Quin,
Thomas Quirk,
Mrs. Quin,
Anthony Relly,
Charles Rush,
Frederick Richards,
Garret Roach,
Hugh Riley,
James P. Ryan,
James S. Reynolds,
James Rooney,
James Rooney,
James Ryan,
James Ryan,
John Rafferty,
John Richard,
John Redden,
John Riordant,
John Rooney,
John Rogers,
John Rorke,
John Roseter,
John Ryan,
Joseph Ronault,
Laurence Reilly,
Michael Roth,
Matthew Read,
Matthew Roach,
Martin Ridden,
Oliver R. Robins,
Patrick Rielly,
P. Rice,
Philip Rogers,
Thomas Rielly,
William Regan,
Miss Jane Ray,
Miss Maria Rody,
Miss Mary Ann Reynolds,
Bernard Souillard,
Bernard Smyth,
Bernard Sloan,
David Smith,
Daniel Sullivan,
Daniel Scannell,
Dennis Scalley,

Don Thomas Stoughton, Spanish Consul,
Hugh Sweeny, Esq., M.D.,
Hugh Smith,
James Savage,
James Scanlan,
James Shea,
James Shiel,
James Sisk,
James Smyth,
James Stephenson,
James Sweeny,
Jeremiah Sullivan,
John H. Smith,
John R. Skiddy,
John Shields,
John Stumps,
John Sullivan,
John Sweeney,
Matthew Sheridan,
Michael Sullivan,
Neil Sweeney,
Patrick Slowey,
Patrick Smith,
Patrick Smyth,
Patrick Sullivan,
Peter Smyth,
Peter Smith,
Richard Sands,
Richard Shee,
Richard Shields,
S. H. Smith, Esq., M.D.,
Sylvester Sullivan,
Thomas Sadler,
Thomas Sheeren,
Thomas Stephens,
Thomas Sullivan,
Terence Smith,
Terrence Sweny,
Timothy Sullivan,
William J. Scanlan,
William Sexton,
William Smith,
William Smith,
William Sullivan,
Mrs. T. Smith,
Jane Desirée Salles,
Miss Jane Sherlock,
Miss Cecilia Justina Salles,
Miss Julia Salles,
Miss Mary Shay,
Mr. Trapano, 2,
Bartholomew Tully,
Denis Tracy,
Denis Toner,
G. Testy,
George Tyrrell,
J. Trenor, Esq., M.D.,

John L. Toomy,
John S. Timmens,
John Taylor,
John Tierny,
Michael J. Toohey,
Michael Toohey,
Michael Tully,
Patrick Thornton,
Patrick Toomy,
Paul Tunny,
Peter Tague,
Pierce Tousant,
William Thomas,
Mrs. E. Thebaud,
Mrs. E. Tauzer,
Mrs. E. Tomkins,
Miss C. Thebaud,
Eugene A. Vail,
Lewis F. Varet,
Miles Verdey,
Mrs. Vanslyck,
Charles P. Waters,
Daniel White,
David West,
Denis Ward,
James Wall,
James Wright,
John D. Walsh,
John W. Wright,
John Walsh,
John Walsh,
John Waters,
John Walsh,
John Winne,
John Woodhever,
John Whalley,
John Wall,
John Ward,
Lewis Willcocks,
Michael Jos. Whalen, Jr.,
R. Walsh,
Michael Winters,
Michael Welsh,
Patrick Waters,
Thomas Wymbs,
William Walsh,
William Walsh,
Mrs. Sarah Winship,
William Yonge.

VILLAGE.

James Anderson,
John Cotton,
Andrew Darby,
George Dougherty,

Francis Donigin,
Henry Doake,
John Divlin,
John Divlin,
Thomas Donocho,
Timothy Dunn,
Alexander Fegan,
Edward Farrell,
Richard Fegan,
Laurence Gaffney,
Francis Hacket,
Patrick Higgins,
William Harrington,
Arthur Kirk,
Duncan Kennedy, Esq.,
George C. Karr,
Patrick and Catherine Kennedy,
Thomas Kean,
Thomas Keenan,
William Kennedy,
Patrick Larkin,
Alexander McDonnell,
Bartholomew McKernan,
Daniel McMullen,
Denis McManus,
Hugh McEvoy,
James McCormick,
James McManus,
James McKay,
Michael McNeny,
Patrick McGuire,
Patrick McMadon,
Patrick McNeny,
Peter McCusker,
Bernard Mains,
Hugh Morrison,
Laurence Murphy,
Bernard and Mary O'Neil,
Timothy O'Leary, *Bloomingdale.*
James Byrne,
Patrick Byrne,
Daniel Garey,
David O'Keefe,
Charles Smyth, *Harlaem Heights.*
John O'Donnell, *Bellview,*
William Power,
Daniel Flynn,
Edward McGivney.

VII.

CATHOLICITY IN NEW YORK IN 1822.

THE following is the full account of the Diocese of New York, as published in the Almanac of 1822. The reader of the preceding pages will be able himself to correct its inaccuracies :

BISHOPRIC OF NEW YORK.

RT. REV'D DR. JOHN CONNOLLY, *Bishop.*

THE Bishopric of New York comprehends the whole State of New York, together with the northern parts of Jersey. The residence of the Bishop is in New York. This city contains two Catholic churches, namely, the Cathedral (St. Patrick's) and St. Peter's.

The Cathedral is a superb edifice, 120 feet long by 80 feet wide, finished in a superior manner in the inside, and is capable of holding 6,000 people. The exterior, as to the ornamental part, is yet unfinished. The style of the building is Gothic; and, from its great extent and solidity, must have cost upward of $90,000. No church in the United States (the Cathedral in Baltimore excepted) can compare with it.

St. Peter's, which is the first Catholic church erected in New York, is a neat, convenient, and handsome building. It was erected about twenty years ago, at which time the number of Catholics did not exceed

three hundred. At present they number upward of twenty thousand. They are mostly natives of Ireland and France.

There are in this city two extensive Catholic charity schools, conducted upon a judicious plan, and supported partly by the funds of the State and partly by moneys raised twice a year by the two congregations. Independently of these two establishments, the Emmettsburg Sisters of Charity have a branch here of their pious institution, exclusively for the benefit of female orphan children, whom they board, clothe, and educate. Their house fronts the side of the Cathedral, and is one of the most healthy situations in New York.

In Albany there is likewise a Catholic church—a neat and compact building. It was erected about 14 years ago, and is attended by a growing congregation. The clergyman officiating in this church visits occasionally Troy, Lansingburg, Johnstown, and Schenectady.

In Utica, a large and beautiful church has lately been erected and consecrated, which reflects great honor on the Catholics residing there. Their number is not great; neither are they generally wealthy—their zeal, however, *for the house of God and the place where his glory dwelleth*, has enabled them to surmount every obstacle to the exercise of their piety. From the multitude flocking annually to this flourishing village, no doubt can be entertained but this will shortly become one of the most numerous and respectable congregations in the Diocese.

In Rome (15 miles distant from Utica), there is as yet no Catholic church, but a beautiful lot is reserved, by the liberality of Dominick Lynch, Esq., on which one will be erected, as soon as the number of Catholics settling there will render its erection necessary. The situation of this little town is healthy and beautiful.

In Auburn, an agreeable little town, still further distant in the State, there is likewise a Catholic church, recently erected

In New Jersey, in the town of Paterson, there is also one, which is regularly attended by a clergyman.

In Carthage, near the Black River, a small and neat church has lately been erected.

THE FOLLOWING ARE THE CATHOLIC CLERGYMEN OFFICIATING IN THIS DIOCESE.

NEW YORK.

RT. REV'D DR. JOHN CONNOLLY, } *St. Patrick's Cathedral.*
REV. MICHAEL O'GORMAN, }
REV. CHARLES FRENCH, } *St. Peter's.*
REV. JOHN POWER, }
REV. MR. BULGER, *Paterson.*
REV. MICHAEL CARROLL, *Albany and vicinity.*
REV. JOHN FARNAN, *Utica and vicinity.*
REV. PATRICK KELLY, *Auburn, Rochester, and other districts in the western parts of this State.*
REV. PHILIP LARISSY *attends regularly at Staten Island and different other congregations along the Hudson River,*

VIII.

CATHOLICITY IN NEW YORK IN 1854.

To judge of the progress of Catholicity in New York, the reader may compare this account with that in the Catholic Almanac of 1854. In the same territory, there are now five dioceses, nearly three hundred priests, three colleges, numerous free schools, communities of seven religious orders, twelve orphan asylums, with several hospitals and other charitable institutions.

IX.

CATHOLIC PRINTERS AND PUBLISHERS IN NEW YORK.

New York has, with Baltimore and Philadelphia, been the chief seat of Catholic publishing in the United States. Before the Revolution, a few Catholic books were quietly printed in Philadelphia, such as the Garden of the Soul, Following of Christ, etc., and some Catholic books were apparently kept on sale near old St. Joseph's. A gentleman of one of our older Catholic families has a copy of Bossuet's Exposition, printed at London in 1735, in which his great-grandfather had written: "Obtain'd in Philadel., Nov. 28, 1766, this book."

The Revolution left Catholics free, and in 1784, the year after the peace, "C. Talbot, late of Dublin, Printer and Bookseller," issued in Philadelphia an edition of Reeve's History of the Bible, and appears to have been the first Catholic publisher. In 1789, another publisher and bookseller, named T. Lloyd, issued a Catholic book. These were but feeble efforts to supply the wants of Catholics compared to the operations of Matthew Carey, who published a quarto Catholic Bible in 1790 and another in 1805, and for nearly twenty years issued

a large number of prayer-books, catechisms, and controversial and devotional works.

In 1807, Bernard Dornin issued at New York an edition of Pastorini's History of the Church, apparently the first Catholic book printed in the city. Dornin, who seems to have been a most worthy man, actuated by a true spirit, was then a bookseller at No. 136 Pearl Street, but he subsequently carried on business in Baltimore and Philadelphia, and died in the latter city in 1823, after publishing a very great number of standard Catholic books. His list of subscribers to Pastorini and to Fletcher on Controversy, issued in 1808, includes Rev. L. Sibourd, Rector of St. Peter's; Rev. Matthew O'Brien, D.D., Rev. William O'Brien, Rev. John Byrne, and Rev. M. Kelly. His Pastorini has 318 New York subscribers; Fletcher, 144, including many whose descendants can easily be found among us. Between these two books, Dornin issued some smaller ones in New York, but his next work has a Baltimore imprint.

After Dornin's departure from New York, some Catholic works were printed, evidently through the exertions of the clergy, and these bear generally only the printer's name. A Catechism on the Foundation of the Christian Faith, printed at the office of the Economic School, in 1811; Man's Only Affair, Gahan's History of the Church, etc., by J. Seymour, in 1814; Mr. Taylor's Prayer-Book, the Christian Monitor, Parson's Christian Directory, by John Harris, printer, in 1820.

In 1817, as stated in the body of the work, Mr. M.

Field issued The Catholic Laity's Directory and Almanac, and announced not only Challoner's Flowers of the Lives of the Saints, but also a Catholic magazine, being thus the pioneer as a projector of Catholic periodical literature. His daughter, Miss Kate Field, is a well-known and popular writer.

A second Catholic almanac was issued at New York in 1822.

About 1823, contemporaneous with the commencement of Cummiskey's publication house in Philadelphia, John Doyle began to publish Catholic works in New York, and continued till about 1836, issuing in 1833 the first New York Catholic Bible, the stereotype plates of which are still in use, as well as prayer-books, controversial and other works.

About 1830, Fielding Lucas, of Baltimore, began to issue Catholic works, and his list was soon the largest in the country. The publication of the Catholic Almanac, begun by Mr. Myers in 1832, having from 1833 been issued by Mr. Lucas, it made his publications known throughout the country. The plates of this establishment have recently passed into the hands of the Catholic Publication Society of New York.

Mr. James Ryan, an eminent mathematician and teacher, conducted also a Catholic bookstore on Broadway, and published some religious books, including a fine prayer-book—The Catholic Manual. Patrick S. Casserly, a classical teacher, at a later date entered the publishing business, and published a few works. Oc-

casional publishing was done also by Robert Coddington, Owen Phelan, Patrick Kavanagh, and J. Kennedy, the first of whom is still in business as a bookseller, and from time to time appears as a publisher.

About the time that John Doyle retired, Edward Dunigan, a man of singular taste and judgment, issued the Ursuline Manual and Flowers of Piety with an elegance of typography, illustration, and binding that far surpassed anything yet offered to the Catholic public. His subsequent publications, embracing a beautiful edition of Haydock's Bible, a fine octavo Bible, and standard books, as well as works for the young, fully sustained his early reputation. He deserves note, too, as the first to encourage Catholic authors in the country, issuing fewer reprints and more American books than any previous house. After his death, his concern was conducted by his half-brother, James B. Kirker, till his death in 1868.

Dennis and James Sadlier, bookbinders, in Carmine Street, began in 1837 to issue Butler's Lives of the Saints, and a quarto Bible in parts, laying the foundation of what is now the largest Catholic book business in the United States. They acquired some of Doyle's plates, and have issued many works relating to Ireland. Of late years they have published many original works and translations, Mrs. James Sadlier, wife of one of the partners, being an untiring contributor to the Catholic literature of the day. Among their more important books are Orsini's Life of the Blessed Virgin, probably

the most popular work ever issued in the country; De Ligny's Life of Christ, Artaud's Lives of the Popes, the Metropolitan Series of Readers, and many books used by the Christian Brothers. The firm has recently (September, 1869) sustained the loss of one of the partners, Mr. James Sadlier.

A more recent house, that of P. O'Shea, has also published extensively, giving to the Catholics Darras' History of the Church, with a long list of other works in various departments.

Benziger Brothers, a branch of a German house, have long supplied the wants of German Catholics. Felix O'Rourke, and Mr. J. Kennedy, more recently established, comprise with the preceding the individual Catholic publishers.

SEPTEMBER, 1869.

X.

ACTS RELATING TO CATHOLICS AND CATHOLIC INSTITUTIONS IN THE COLONY AND STATE OF NEW YORK.

1683, Oct. 30.—Charter of Liberties, granting Toleration.

1691, —— —Bill of Rights, excepting Catholics from Toleration.

1700, July 31.—Against Priests and Jesuits; first penalty, Imprisonment; second, Death.

1701, Sept. 11.—Papists and Popish Recusants disfranchised.

1777, April 20.—Constitution. Free exercise of Religion; but Foreigners, when naturalized, to abjure all Ecclesiastical Allegiance.

1784, April 6.—Act of Religious Corporations.

1784, April 20.—Law of July 31, 1700, repealed.

1787, Feb. 21.—Constitution of the United States reported, and

1789, Mar. 4.—Same went into operation, repealing the Naturalization Clause in that of New York.

1801, Mar. 27.—Act incorporating Religious Societies.

1806, Mar. 14.—Act amending the same.

1806, Mar. 21.—Act giving St. Peter's Free School public money.

1813, April 5.—Act for incorporating Religious Societies (now in force).

1814, Mar. 25.—Act incorporating Ursuline Convent.

1816, April 12.—Act vesting in St, Peter's Church the Right of the State in the property of Ann E. Graham, deceased.

1817, April 11.—Act incorporating St. Peter's Church, New York.

1817, April 14.—Act incorporating St. Patrick's Cathedral, New York.

1817, April 15.—Act incorporating Roman Catholic Benevolent Society.

1819, Mar. 5.—Act amending Act of April 5, 1813.

1820, April 1.—Act giving Roman Catholic Benevolent Society power to bind out Children, part of School Money, and the Right of the State in the property of Robert Finn.

1824, April 3.—Act amending Act of April 11, 1817, as to elections.

1824, Jan. 28.—Christ's P. E. Church, in Ann Street, changed to Christ Church, in Ann Street.

1826, Feb. 15.—Act amending Act of April 11, 1817, not to forfeit for omitting to elect. (Now in force.)

1830, April 20.—Act incorporating St. Mary's Church, New York.

1832, April 25.—Act amending the same.

1834, April 3.—Act applying the Provisions of the Act of March 30, 1811, concerning the O. A. Society in the City of New York, to the Orphan Asylum in Prince Street.

1834, May 6.—Act incorporating the R. C. O. A. Society, in the City of Brooklyn, in the County of Kings.

1835, May 2.—Act incorporating the Asylum for the Relief of the Children of poor Widowers and Widows; income not to exceed $50 for each child, of realty and personalty.

1836, April 20.—R. C. Benevolent Society changed to R. C. O. Asylum in the City. To last twenty years.

1837, April 3.—Act incorporating O. A. of St. John's Church, in the City of Utica, in the County of Oneida.

1842, April 12.—Act incorporating St. Joseph's O. A. Society, in the County of Albany.

1845, May 14.—Act incorporating R. C. A. Society of Rochester. Real and personal estate not to exceed the yearly value of $40 per orphan, over and above the buildings occupied by them.

1846, April 10.—St. John's College, Fordham, incorporated with full powers.

1847, Dec. 15.—General Act for allowances to Orphan Asylums.

1848, April 12.—Corporation of St. Mary's Church, Rochester, not to dissolve for want of Trustees.

1849, April 11.—Academy of the Sacred Heart, Rochester, incorporated.

1851, July 9.—The Female Academy of the Sacred Heart, New York, incorporated.

1852, April 13.—The Roman Catholic Orphan Asylum and the Asylum for the Relief of the Children of poor Widowers and Widows united.

1853, July 21.—The Orphan Asylum of the Holy Family, at Auburn, incorporated.

XI. *LIST OF PRIESTS ORDAINED IN THE DIOCESE OF NEW YORK.*

NAMES.	WHERE EDUCATED.	WHEN ORDAINED.	BY WHOM.	REMARKS.
Rev. Michael O'Gorman.	Kilkenny College, Ireland.	A.D. 1815.	Bishop Connolly.	Pastor of the Cathedral. Died November, 1824.
Rev. Richard Bulger.	Kilkenny College, Ireland.	A.D. 1820.	Bishop Connolly.	Assistant at the Cathedral. Died November, 1824.
Rev. Patrick Kelly.	Kilkenny College, Ireland.	A.D. 1821.	Bishop Connolly.	On the Mission in the western part of New York; afterwards on the Mission in Michigan.
Rev. Charles Brennan.	Kilkenny College, Ireland.	A.D. 1822.	Bishop Connolly.	Pastor at Paterson, N. Jersey. Died in 1826; buried near Mr. O'Gorman and Mr. Bulger.
Rev. John Shanahan.	Mount St. Mary's College.	A.D. 1823.	Bishop Connolly.	On the Mission in this Diocese until 1850, when he went on the California Mission.
Rev. John Conroy.	Mount St. Mary's College.	A.D. 1825.	Bishop Connolly.	Assistant at the Cathedral; Assistant at St. Lawrence's Ch., Eighty-fourth Street.
Rev. Luke Berry.	Mount St. Mary's College.	Jan. 1, 1827.	Bishop Du Bois.	Pastor of St. Mary's Church, Sheriff Street. Died 1831.
Rev. John Walsh.	Seminary at Montreal.	Sept., 1827.	Bishop Du Bois.	Pastor of St. James's Church, Brooklyn; real founder of the Mission there; afterward for many years Pastor at Harlem. Died there in August, 1852.

Rev. Joseph A. Schneller.	....	Dec. 24, 1827.	Bishop Du Bois.	Pastor of Christ Church; Pastor of St. Mary's Church, Albany; Pastor of St. Paul's Church, Brooklyn.
Rev. Gregory B. Pardow.	St. Mary's College, Baltimore.	Sept. 8, 1829.	Bishop Du Bois.	On the Mission at Newark, N. J., etc. Died April 24, 1838.
Rev. William Quarter.	Mount St. Mary's College.	Sept. 19, 1829.	Bishop Du Bois.	Pastor of St. Mary's; consecrated first Bishop of Chicago, 10th March, 1844. Died there in April, 1848.
Rev. Bernard O'Reilly.	St. Mary's College, Baltimore.	Oct. 15, 1831.	Bishop Kenrick of Philadelphia.	Assistant in the Cathedral, N. Y.; Pastor of Rochester; Vicar-General of the Diocese of Buffalo; First Bishop of Hartford.
Rev. James Terwooren.	Propaganda, Rome.	June 11, 1832.	Bishop Du Bois.	On the Mission in the western part of the State.
Rev. Patrick Moran.	Mount St. Mary's College.	Nov. 9, 1832.	Bishop Du Bois.	On the Mission on Long Island; Pastor of St. John's Church, Newark, N. Jersey.
Rev. Walter J. Quarter.	Chambly and Mt. St. Mary's Col.	April 28, 1833.	Bishop Du Bois.	On the Mission at Utica and Jersey City; Vicar-General and Adm. of Chicago; Pastor of St. Lawrence's Ch., New York.
Rev. John Kelly.	Mount St. Mary's College.	Sept. 14, 1833.	Bishop Du Bois.	Pastor at Albany; on Mission in Africa with Bishop Barron; Pastor of Jersey City.

LIST OF PRIESTS ORDAINED IN THE DIOCESE OF NEW YORK—*Continued.*

NAME.	WHERE EDUCATED.	WHEN ORDAINED.	BY WHOM.	REMARKS.
Rev. John Rogers.	Chambly, and Seminary, Montreal.	A.D. 1834, in the Cathedral of Montreal.	Bishop Du Bois.	
Rev. John M'Closkey.	Mount St. Mary's College.	Jan. 12, 1834.	Bishop Du Bois.	Pastor of St. Joseph's; first President of St. John's College; Coadjutor of New York; first Bishop of Albany.
Rev. William Starrs.	St. Mary's College, Baltimore.	Sept. 12, 1834.	Bishop Du Bois.	Assistant and Pastor at the Cathedral; Pastor of Saint Mary's; Sup. of the Sisters of Charity.
Rev. Patrick Bradley.	....	Dec. 8, 1834.	Bishop Du Bois.	On the Mission in the western part of the State—Auburn, Geneva, and Buffalo.
Rev. John M'Nulty.	Seminary at Montreal.	May 20, 1835.	Bishop Du Bois.	On the Mission in the western part of the State of N. York; on the Mission in Canada.
Rev. James Dogherty.	Chambly.	July 14, 1835.	Bishop Du Bois.	Assistant at St. James's Ch., Brooklyn. Died there 29th March, 1841.
Rev. Patrick Costello.	....	March 25, 1836.	Bishop Du Bois.	On the Mission in the western part of the State of New York.

Rev. John N. Neumann.	....	June 25, 1836.	Bishop Du Bois.	Missionary in the western part of the State of New York; afterward joined the Redemptorists; consecrated Bishop of Phila. in 1851.
Rev. William Beecham.	....	Nov., 1836.	Bishop Du Bois.	Pastor at Rome, Oneida Co., N. Y.
Rev. Michael Heas.	Chambly and St. Mary's College, Baltimore.	May 4, 1837.	Archbishop Eccleston, at the request of Bishop Du Bois.	Seminary at Lafargeville; on the Mission at Salina; Pastor at Syracuse.
Rev. David Bacon.	Sem'y at Montreal and St. Mary's Coll., Baltimore.	Dec. 13, 1838.	Archbishop Eccleston, at the request of Bishop Du Bois.	Assistant at Utica, etc.; Pastor of the Church of the Assumption, Brooklyn.
Rev. Edward O'Niell.	Mount St. Mary's College.	Oct. 18, 1840.	Bishop Hughes.	Treasurer of St. John's Coll.; Pastor of Nativity, etc.
Rev. F. Coyle.	Mount St. Mary's College.	Oct. 18, 1840.	Bishop Hughes.	On the Mission in the western part of the State. Died at Jamaica, W. I., in 1850.
Rev. John Loughlin.	Mount St. Mary's College.	Oct. 18, 1840.	Bishop Hughes.	Assistant Pastor and Pastor of St. Patrick's Cathedral; Vicar-General of Diocese.
Rev. John M'Closkey.	....	Dec. 10, 1840.	Bishop Hughes.	Ordained by Bishop Hughes whilst on a visit to the mountain. Has been ever since Vice-President Econom. of Mt. St. Mary's College, Emmettsburg, Md.
Rev. Miles Maxwell.	Lafargeville and Fordham.	Jan. 5, 1841.	Bishop Hughes.	Pastor of Rondout; built the new church there. Died on the 31st of August, 1849.

LIST OF PRIESTS ORDAINED IN THE DIOCESE OF NEW YORK—*Continued.*

NAME.	WHERE EDUCATED.	WHEN ORDAINED.	BY WHOM.	REMARKS.
Rev. J. Mackay.	Fordham.	Jan. 5, 1841.	Bishop Hughes.	Missionary at Ogdensburg, N. Y.
Rev. B. L. Laniza.	Lafargeville and Fordham.	Jan. 5, 1841.	Bishop Hughes.	Professor at College; Assistant at Transfiguration Ch.; afterward went to Havana.
Rev. Amb. Manahan, D.D.	Propaganda, Rome	Aug. 29, 1841.	Cardinal Franzoni.	President of St. John's College; Pastor of St. Joseph's Church, New York, etc.
Rev. Chas. D. M'Mullen.	Lafargeville.	Dec. 18, 1841.	Bishop Hughes.	Pastor of Lockport, N.Y., etc.
Rev. Theodore Noethen.	....	Dec. 18, 1841.	Bishop Hughes.	On the Mission in the western part of the State; Pastor of Ch. of Holy Cross, Albany.
Rev. Carberry J. Byrne.	Fordham.	Dec. 18, 1841.	Bishop Hughes.	Assistant at St. Mary's. Died there, 19th of March, 1842.
Rev. John Harley.	Mount St. Mary's College.	June 4, 1842, St. Mary's Chapel, Fordham.	Bishop Hughes.	President of St. John's Coll.; Secretary to the Bishop. Died on 8th Dec., 1846.
Rev. John J. Conroy.	Mount St. Mary's College.	June 4, 1842, St. Mary's Chapel, Fordham.	Bishop Hughes.	Vice-President of St. John's College; Pastor of St. Joseph's Church, Albany; Vicar-General of Albany.
Rev. Lawrence Carroll.	Mount St. Mary's College.	Jan. 29, 1843, St. Mary's Chapel, Fordham.	Bishop Hughes.	Pastor of Church at Rochester, etc.

Rev. Richard Kein.	Mount St. Mary's College.	Jan. 29, 1843.	Bishop Hughes.	Assistant at St. James's Ch.; at Nativity; Pastor of Nativity; built St. Bridget's Ch., 1848-49; Pastor there.
Rev. William Hogan.	Mount St. Mary's College.	Jan. 29, 1843.	Bishop Hughes.	Assistant at St. Paul's Church, Brooklyn. Died in Chicago in 1849.
Rev. James Keveny.	Mount St. Mary's College.	Jan. 29, 1843.	Bishop Hughes.	On the Mission in the northern part of State of N. Y.
Rev. Anthony Farley.	Lafargeville and Fordham.	Jan. 29, 1843.	Bishop Hughes.	Pastor at Lansingburg, etc.
Rev. Francis Donahue.	Lafargeville and Fordham.	Jan. 29, 1843.	Bishop Hughes.	On the Mission at Troy and Newark, N. J. Died on the Mission in the Diocese of Little Rock.
Rev. Isaac P. Howell.	Sem. of St. Charles Borromeo, Phil., and Fordham.	March 2, 1844.	Bishop Hughes.	Pastor at Elizabethtown, New Jersey.
Rev. Michael M'Donnell.	Sem. at Fordham.	March 2, 1844.	Bishop Hughes.	Pastor at Keeseville, Essex Co.; Pastor of St. Peter's Church, Troy, N. Y.
Rev. J. R. Bayley.	St. Sulpice, Paris, and Seminary at Fordham.	March 2, 1844.	Bishop Hughes.	Vice-President of St. John's College; Acting President; Pastor of Staten Island; Secretary to Bishop.
Rev. William M'Clellan.	Sem. at Fordham.	April 14, 1844.	Bishop Hughes.	Prof. of Greek at St. John's College; Assistant Pastor of Transfiguration Church.
Rev. Michael Curran, Jr.	Sem. at Fordham.	April 14, 1844.	Bishop Hughes.	Pastor of St. John's Church, Fiftieth Street; Pastor of St. Andrew's Church.

LIST OF PRIESTS ORDAINED IN THE DIOCESE OF NEW YORK—*Continued.*

NAMES.	WHERE EDUCATED.	WHEN ORDAINED.	BY WHOM.	REMARKS.
Rev. Michael Riordan.	Sem. at Fordham.	April 14, 1844.	Bishop Hughes.	Pastor at Poughkeepsie.
Rev. John Hackett.	Sem. at Fordham.	April 14, 1844.	Bishop Hughes.	Pastor at Verplanck's Point.
Rev. John Sheridan.	Sem. at Fordham.	Aug. 15, 1844.	Bishop M'Closkey.	On the Mission in the western part of the State of New York.
Rev. Thomas M'Evoy.	Sem. at Fordham.	Aug. 15, 1844.	Bishop M'Closkey.	On the Mission in the western part of the State of New York; Pastor of St. Mary's, Rochester.
Rev. William O'Reilly.	Sem. at Fordham.	Aug. 15, 1844.	Bishop M'Closkey.	Pastor at Westchester; of St. Patrick's, Rochester; Vicar-General of Buffalo.
Rev. Sylvester Malone.	Sem. at Fordham.	Aug. 15, 1844.	Bishop M'Closkey.	Pastor at Williamsburg.
Rev. Matthew Higgins.	Sem. at Fordham.	Aug. 15, 1844.	Bishop M'Closkey.	Pastor at Westchester. Died on the 5th of March, 1851, in Ireland.
Rev. George M'Closkey.	Sem. at Fordham.	Aug. 15, 1844.	Bishop M'Closkey.	Assistant at the Cathedral; Pastor of the Church of Nativity.
Rev. Patrick Kenny.	Propaganda, Rome, and Fordham.	Aug. 15, 1844.	Bishop M'Closkey.	On the Mission at Madison, N. J. Died at Charleston, S. C., on the 21st of March, 1845.

Rev. F. P. M'Farland.	Mount St. Mary's and Fordham.	May 18, 1845.	Bishop Hughes.	Prof. at St. John's College; Missionary at Watertown; Pastor at Utica.
Rev. Valentine Burgos.	St. Sulpice and Sem'y, Fordham.	May 18, 1845.	Bishop Hughes.	Assistant at the Cathedral; on the Mission in Illinois.
Rev. Patrick M'Kenna.	Sem. at Fordham.	May 18, 1845.	Bishop Hughes.	Assistant at Saint James's Church, Brooklyn; Pastor of Saint James's Church, New York.
Rev. John M'Menomy.	Sem. at Fordham.	May 18, 1845.	Bishop Hughes.	Pastor at Little Falls, and of the New Church at Syracuse.
Rev. Willliam Quinn.	Fordham.	Dec. 17, 1845.	Bishop M'Closkey.	Assistant at Saint Joseph's, New York; Pastor at Saint Peter's, New York.
Rev. Patrick Murphy.	Sem. at Fordham.	Oct. 21, 1846.	Bishop Hughes.	Pastor at New Brighton, Staten Island. Died on the 11th of February, 1848.
Rev. J. W. Cummings, D.D.	Propaganda, Rome.	Jan. 3, 1847.	Monsig. Brunelli.	Assistant at the Cathedral; and Pastor of St. Stephen's Church, New York.
Rev. James Hourigan.	Sem. at Fordham.	Feb. 7, 1847.	Bishop M'Closkey.	Assistant at Saint Joseph's Church, New York; Pastor at Binghamton.
Rev. M. Ferrard.	Scholastic S. J.	Feb 7, 1847.	Bishop M'Closkey.	* * * * *
Rev. Eugene Maguire.	Sem. at Fordham.	May 30, 1847.	Bishop Hughes.	Assistant at Saint James's Church, Brooklyn; Pastor at Westchester.

LIST OF PRIESTS ORDAINED IN THE DIOCESE OF NEW YORK—*Continued.*

NAME.	WHERE EDUCATED.	WHEN ORDAINED.	BY WHOM.	REMARKS.
Rev. Thomas Daly.	Sem. at Fordham.	May 30, 1847.	Bishop Hughes.	Assistant at Saint Joseph's Church, Albany.
Rev. John Curoe.	Mount St. Mary's and St. Joseph's Seminary.	May 30, 1847.	Bishop Hughes.	Assistant at Saint James's Church, New York; Pastor at Belleville, N. J.
Rev. Dennis Wheeler.	Mount St. Mary's and St. Joseph's Seminary.	May 30, 1847.	Bishop Hughes.	Pastor at Flushing; Assistant at the Cathedral, Providence, R. I.
Rev. Augustus Regnier.	Scholastic S. J.	May 30, 1847.	Bishop Hughes.	* * * * *
Rev. Charles Sheansky.	Scholastic S. J.	May 30, 1847.	Bishop Hughes.	* * * * *
Rev. Augustus Kohler.	Scholastic S. J.	May 30, 1847.	Bishop Hughes.	* * * * *
Rev. James O'Sullivan.	St. Joseph's Seminary, Fordham.	Aug. 30, 1847.	Bishop M'Closkey.	Pastor at Constableville, N.Y.
Rev. Bernard J. M'Quaid.	St. Joseph's Seminary, Fordham.	Jan. 16, 1848.	Bishop Hughes.	Pastor at Madison, N. J.
Rev. John M. Murphy.	St. Joseph's Seminary, Fordham.	Jan. 16, 1848.	Bishop Hughes.	On the Mission in Diocese of Albany.
Rev. Thomas Ouellet.	Scholastic S. J.	Jan. 16, 1848.	Bishop Hughes.	* * * * *
Rev. Francis M'Keone.	St. Joseph's Seminary, Fordham.	May 3, 1848.	Bishop Hughes.	Pastor at Haverstraw; Assistant at St. James's Church, New York; Pastor at Gowanus and Fort Hamilton.

Rev. John Boyle.	St. Joseph's Seminary, Fordham.	May 3, 1848.	Bishop Hughes.	Pastor at Elmira, N. Y.
Rev. Thomas Farrell.	Mount St. Mary's College.	May 3, 1848.	Bishop Hughes.	Assistant at St. Bridget's Church; Pastor at Harlem.
Rev. Edward Reilly.	St. Joseph's Seminary, Fordham.	Sept. 23, 1848.	Bishop Hughes.	Assistant at St. James's Church, Brooklyn; Pastor at New Rochelle, N. Y.
Rev. John Quinn.	St. Joseph's Seminary, Fordham.	Sept. 23, 1848.	Bishop Hughes.	Assistant at St. James's Church, Brooklyn; Pastor of Piermont, N. Y.
Rev. Stephen Sheridan.	St. Joseph's Seminary, Fordham.	June 14, 1849.	Bishop Hughes.	Pastor at Perth Amboy; went to St. Augustine for his health, where he still remains.
Rev. Thomas Quinn.	St. Joseph's Seminary, Fordham.	June 14, 1849.	Bishop Hughes.	Assistant and Pastor at Paterson, N. Y.
Rev. J. Xavier Maréchal.	Scholastic S. J.	June 14, 1849.	Bishop Hughes.	* * * * *
Rev. Claude Pernot.	Scholastic S. J.	June 14, 1849.	Bishop Hughes.	* * * * *
Rev. John B. Duffy.	Redemptorist.	July 14, 1849.	Bishop Hughes.	* * * * *
Rev. John Ranfeisen.	St. Joseph's Seminary.	Oct. 3, 1849.	Bishop Hughes.	Pastor of German Church at Ellenville, N. Y.
Rev. Edward Briady.	Seminary of Montreal.	Oct. 3, 1849.	Bishop Hughes.	Pastor at Ellenville and Port Jervis.
Rev. Thomas Doran.	St. Joseph's Seminary.	Nov. 1, 1849.	Bishop M'Closkey.	Pastor of St. Mary's, Albany.
Rev. John Carroll.	St. Joseph's Seminary.	Dec. 22, 1849.	Bishop Hughes.	Assistant at St. Mary's Church, New York.

LIST OF PRIESTS ORDAINED IN THE DIOCESE OF NEW YORK—*Continued.*

NAME.	WHERE EDUCATED.	WHEN ORDAINED.	BY WHOM.	REMARKS.
Rev. Henry O'Neill.	St. Joseph's Seminary.	Dec. 22, 1849.	Bishop Hughes.	Assistant at Transfiguration Church; on the Mission in the Diocese of Albany.
Rev. Patrick M'Carthy.	St. Joseph's Seminary.	Dec. 22, 1849.	Bishop Hughes.	Pastor at Perth Amboy.
Rev. Michael Madden.	St. Joseph's Seminary.	May 25, 1850.	Bishop Hughes.	Assistant at St. Peter's Church, New York; Pastor at S. Amboy, New Jersey.
Rev. Hugh Sweeny.	St. Joseph's Seminary.	May 25, 1850.	Bishop Hughes.	Chaplain at Mount St. Vincent's.
Rev. Victor Beaudevin.	Scholastic S. J.	May 25, 1850.	Bishop Hughes.	* * * * *
Rev. Marie Desjacques.	Scholastic S. J.	May 25, 1850.	Bishop Hughes.	* * * * *
Rev. Theodore Thiry.	Scholastic S. J.	May 25, 1850.	Bishop Hughes.	* * * * *
Rev. John Comerford.	St. Joseph's Seminary.	Nov. 16, 1850.	Bishop M'Closkey.	Assistant at the Cathedral; Pastor at Cold Spring, N. Y.
Rev. John M. Forbes.	St. Joseph's Seminary.	Nov. 16, 1850.	Bishop M'Closkey.	Assistant at Church of Nativity; Pastor of St. Anne's, New York.
Rev. Thomas S. Preston.	St. Joseph's Seminary.	Nov. 16, 1850.	Bishop M'Closkey.	Assistant at the Cathedral; Pastor at Yonkers, N. Y.

Rev. John Regan.	St. Joseph's Sem.	Nov. 16, 1850.	Bishop M'Closkey.	Assistant at St. Paul's Church, Brooklyn. Died on the 10th of December, 1852.
Rev. Eugene Cassidy.	St. Joseph's Sem.	Aug. 1, 1851.	Archb'p Hughes.	Assistant at St. James's Ch., Brooklyn.
Rev. Thomas M'Laughlin,	St. Joseph's Sem.	Aug. 1, 1851.	Archb'p Hughes.	Assistant at St. Joseph's Ch., New York City.
Rev. Daniel Mugan.	Mount St. Mary's College.	Aug. 1, 1851.	Archb'p Hughes.	Assistant at St. Peter's Ch., New York City.
Rev. Thomas Mulrine.	Mount St. Mary's College.	Aug. 12, 1851.	Archb'p Hughes.	Assistant at the Cathedral. Died on the 25th of February, 1853.
Rev. James Coyle.	St. Joseph's Sem.	March 13, 1852.	Archb'p Hughes.	Assistant at New Rochelle, New York.
Rev. Titus Joslin.	St. Joseph's Sem.	March 13, 1852.	Archb'p Hughes.	Assistant at St. Anne's Ch., New York.
Rev. Cornelius Delahunty.	St. Joseph's Sem.	March 13, 1852.	Archb'p Hughes.	Assistant at the Cathedral; Assistant at St. James's Ch., Brooklyn.
Rev. James Weger.	Scholastic S. J.	March 13, 1852.	Archb'p Hughes.	* * * * *

LIST OF PRIESTS ORDAINED IN THE DIOCESE OF NEW YORK—*Continued.*

NAME.	WHERE EDUCATED.	WHEN ORDAINED.	BY WHOM.	REMARKS.
Rev. Arthur J. Donnelly.	St. Joseph's Sem.	Oct. 6, 1852.	Archb'p Hughes.	Pastor at Manhattanville.
Rev. Andrew Bohan.	Mount St. Mary's College.	Oct. 6, 1852.	Archb'p Hughes.	Pastor at Flatbush, L. Island.
Rev. William M'Closkey.	Mount St. Mary's College.	Oct. 6, 1852.	Archb'p Hughes.	Assistant at Nativity Church, New York.
Rev. Patrick O'Neill.	Maynooth College.	Oct. 6, 1852.	Archb'p Hughes.	Assistant at the Cathedral.
Rev. Patrick Egan.	St. Joseph's Sem.	Jan. 29, 1853.	Archb'p Hughes.	Assistant at St. Patrick's Ch., Newark, New Jersey.
Rev. Bernard Farrell.	St. Joseph's Sem.	Jan. 29, 1853.	Archb'p Hughes.	Assistant at the Cathedral, New York.
Rev. Patrick M'Govern.	St. Joseph's Sem.	Jan. 29, 1853.	Archb'p Hughes.	Assistant at St. James's Ch., New York.
Rev. Thomas Mooney.	St. Joseph's Sem.	Jan. 29, 1853.	Archb'p Hughes.	Assistant at St. Bridget's Ch., New York.
Rev. William Everett.	St. Joseph's Sem.	Jan. 29, 1853.	Archb'p Hughes.	Assistant at St. Peter's Church, New York.

XII.

A TABLE OF THE NUMBER OF PRIESTS IN THE DIOCESE AT VARIOUS TIMES, FROM 1822 TO 1853, INCLUSIVE.

YEAR.	BISHOP.	COADJUTORS.	PRIESTS.
1822	one	none	8
1836	one	none	35
1837	one	none	40
1838	one	one	45
1839	one	one	53
1840	one	one	61
1841	one	one	66
1842	one	one	67
1843	one	none	73
1844	one	one	85
1845	one	one	101
1846	one	one	111
1847	one	one	124

In 1848, the diocese was divided into three Dioceses :

YEAR.	PRIESTS IN THE DIOCESE OF NEW YORK.	IN THE THREE DIOCESES.
1848	88	140
1849	92	160
1850	99	187
1851	109	223
1852	122	242
1853	134	258

XIII.

A LIST OF PRIESTS WHO HAVE DIED IN THE DIOCESE OF NEW YORK.

Rev. William V. O'Brien, May, 1816; buried under St. Peter's Church.

Rev. Mr. McKenna, October, 1824; buried at St. James's Church, Brooklyn.

Rev. Michael O'Gorman, November, 1824; buried in front of St. Patrick's Cathedral.

Rev. Richard Bulger, November, 1824; buried with the Rev. Mr. O'Gorman.

Rev. Charles Brennan, March, 1826; buried with the Rev. Mr. O'Gorman and the Rev. Mr. Bulger.

Rev. Peter Malou, Assistant Priest of St. Peter's Church; died at 107 Duane Street, on Friday at 12 o'clock, 1827; buried under St. Patrick's Cathedral.

Rev. William Taylor, for several years on the Mission in the City of New York; died at Paris in 1828.

Rev. Luke Berry, Pastor of St. Mary's Church; died on the 6th of December, 1831, aged 35 years. He was the first Priest ordained by Bishop Du Bois.

Rev. N. M'Namara, died at Rochester, N. Y., on the 2d of August, 1832. He was at one time Assistant at St. Peter's Church.

Rev. James Smith, Assistant at St. Peter's; died at sea on his voyage from New York to Liverpool, January, 1832.

Rev. William Byrnes, on the Mission for some time in New Jersey; died at Plattsburg, in 1837.

Rev. Gregory B. Pardoe, on the Mission at Newark, N. J.; died on the 24th of April, 1838.

Rev. Paul Kohlmann, formerly Assistant at St. Peter's; died at Georgetown College on the 11th of October, 1838, aged 68 years.

Rev. James Neale, some time Assistant at St. Peter's; died in New York on the 6th of November, 1838.

Rev. James Drummond, died on the 4th of October, 1839.

Rev. Patrick Foley, died at Ogdensburg, N. Y., on the 14th of August, 1839, aged 45 years.

Rev. William Grace, Pastor at Auburn, N. Y.; died on the 9th of April, 1840.

Rev. Bernard M'Ardle, Pastor at Belleville, N. J.; died on the 30th of August, 1840.

Rev. Francis Farrell, Pastor at Utica; died on the 5th of December, 1840.

Rev. James Dougherty, attached to St. James's Church, Brooklyn; died on the 29th of March, 1841.

Rev. Carberry J. Byrne, died at St. Mary's Parish House on the 19th of March, 1842; buried under the Cathedral.

Rev. Thomas C. Levins, died on the 6th of May, 1843, aged 54 years; buried under the Cathedral.

Rev. Nicholas Mertz, died at Eden, on the 10th of August, 1844, aged 81 years.

Rev. Patrick Kenny, died at Charleston, S. C., on the 21st of March, 1845.

Rev. Alexander Mupietti, died on the 21st of March, 1846.

Rev. John Harley, died on the 8th of December, 1846, aged 30 years.

Rev. Patrick Murphy, Pastor of Staten Island; died on the 11th of February, 1848; buried at New Brighton.

Rev. John N. Smith, Pastor of St. James's, New York; caught the ship fever in administering the last sacrament to the Rev. Mr. Murphy, and died on the 16th of February, 1848; buried under the Cathedral.

Rev. William Whelan, Pastor at Buffalo; died on the 27th of April, 1847.

Rt. Rev. William Quarter, for many years Pastor of St. Mary's, and first Bishop of Chicago; died on the 10th of April, 1848.

Rev. Felix Larkin, Pastor of St. John's, Fiftieth Street; died on the 20th of May, 1848.

Rev. Peter Le Breton, S.J., died at New York on the 10th of October, 1848.

Very Rev. John Power, V.G.; died on the 14th of April, 1849.

Rev. Miles Maxwell, Pastor at Rondout; died on the 31st of August, 1849.

Rev. James Cummiskey, Assistant at St. Columba's Church; died on the 14th of April, 1850.

Rev. Patrick Waters, died on the 28th of April, 1850, of ship fever, caught in the discharge of his duties on Ward's Island.

Rev. Matthew Higgins, Pastor of Westchester; died at his father's residence, in Ireland, on the 5th of March, 1851.

Rev. James Quinn, Pastor at Paterson, N. J.; died on the 13th of June, 1851.

Rev. Henry du Merle, S.J., died at Montreal on the 21st of June, 1851, of ship fever.

Rev. Adolphus Kettel, of the Order of the Redemptorists; died on the 22d of June, 1851, of ship fever, caught in the discharge of his duties on Ward's Island.

Rev. John McDonnell, S.J., died at Fordham on the 14th of January, 1852.

Rev. Charles Schianski, S.J., died at Montreal on the 5th of March, 1852.

Rev. Wenceslaus Cubin, of the Redemptorists; died on the 17th of March, 1852, of ship fever.

Rev. Charles Landsheer, of the Redemptorists; died on the 1st of April, 1852, of ship fever.

Rev. John Walsh, Pastor at Harlem; died on the 8th of August, 1852.

Rev. John J. Regan, Assistant at St. Paul's, Brooklyn; died on the 10th of December, 1852.

Rev. Thomas Mulrine, Assistant at the Cathedral; died on the 25th of February, 1853.

Very Rev. Felix Varela, D.D., died at St. Augustine, Florida, on the 28th of February, 1853.

Rev. Patrick Duffy, Pastor at Newburg, N. Y.; died on the 20th of June, 1853.

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